Ut Omnes Unum Sint

THE LAMP

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For Sion's sake I will not hold my Peace, and for the sake of Jerusalem I will not rest until the Just O·e comes forth as Brightness, and her Saviour be lighted as a Lamp.—*Isaias lxii: 1.*

CHRISTMAS GREETINGS

With all our heart we wish a very Merry Christmas to all our readers. We are sure that in all the world there is not a body of Christian folk who better deserve a right happy and blessed Christmas than those who read THE LAMP. The angels who sang on the night of the Holy Nativity promised "peace on earth" to "men of good will," and that the readers of THE LAMP *have a good will*, who can testify better than the Editor? Do not our pages bear witness to your good will ever month? What is it but your good will which is practically rebuilding and doubling in size the Sister's convent? Who but you keep the wolf from the door of St. Paul's Friary, St. John's Apostolic School and St. Christopher's Inn? What aid have we ever asked of you that you have not given? Nor is your good will confined to Graymoor, every month our pages are proving more and more that your good will extends in generous alms-giving to China, Japan, India and to the ends of the earth. Therefore as far as we are able we bless you in the name of the Incarnate Word of God and wish you not only a Merry Christmas now, but an eternity of good cheer with the Son of Mary on high.

THE BABE AND THE CROSS

Above the crib at Bethlehem falls
  The shadow of a tree,
The tree that was the throne of death
For One Who came from Nazareth
  To succor you and me.

The shadow falls in cruciform
  Upon the Babe so fair;
Soft-sheltered in His Mother's arms
He sleeps so safe from all alarms,
  And yet the cross is there.

The cross looms dark against the glow,
  The glow of God's great love;
'Twould blind our eyes if we should see
The fulness of this mystery,
  The dread Light from above.

But in the shadow of the cross
  We view th' Incarnate Word,
We dare to touch Thy garment's hem,
O little Babe of Bethlehem!
  The angels' song is heard.

To you, to me, to all they sing,
  The weary, poor, defiled,
God's glory infinite revealed,
The blessed cross His tender shield,
  God's love a little Child.

Julia C. Dox.

FOR THE SEVENTH TIME

Once again referring to the great Catholic Missionary Congress at Boston, one of the dominant notes struck by the speakers was the need of increased prayer, not only for the conversion of America, but for the hastening of the day when all the kingdoms of this world should become the kingdom of the Lord and of His Anointed. The need of united prayer for Missions at home and abroad on the part of Catholics was emphasized in particular by his Grace the Archbishop of Montreal, and in an impassioned address delivered by that most eloquent prelate, Bishop Schrembs of Toledo.

As we listened to these addresses, we felt, and we feel no less strongly now, that a providential agency to give a forward impulse to this Crusade of Prayer is to be found in what has come to be known as the *Church Unity Octave* or the Octave of Prayer for the Unity of Christendom and the Conversion of the World, which now for the seventh time is soon to be observed, beginning on the Feast of St. Peter's Chair at Rome and ending on the Feast of the Conversion of St. Paul the Apostle of the Gentiles (January 18-25).

CONVERSION OF AMERICA AND CHURCH UNITY INTIMATELY RELATED

When we pray for the conversion of America we are substantially praying for Church Unity; for if all the Protestant Christians in the United States were converted to Catholicism, which is tantamount to Church Unity, the conversion of America would be an accomplished fact, and the unification of all missionary forces around the See of Peter in the twentieth century would mean the conversion of the world to Christ in at least another century. Therefore when we pray for Church Unity we necessarily pray at the same time for the extension of the Kingdom of God both at home and abroad. This is self evident from our Lord's own words: *That they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me* (*John xvii*:21).

As the Church Unity Octave originated with the LAMP, of all its observers the readers of the LAMP should be the most enthusiastic, and in order that you all may be our intelligent co-operators in making the seventh occasion of its observance far more popular than any preceding one, we ask your careful persual of what is said about the Octave in another part of this issue, and that the recommendations there laid down you will try to carry out as far as is practicable when the Octave arrives.

THE FRUIT

Already the fruits of the observance of this Octave of Prayer in the increasing stream of conversions that have followed its observance from year to year, should encourage us to redoubled efforts in 1914, so that we shall be justified in expecting greater things in the following twelve months than have already come to pass since the Octave was inaugurated in 1908, and in particular the notable conversions that have taken place during the past year. Already the conversion of the Anglican Benedictines of Caldey and Milford Haven have been followed by a succession of notable individual conversions in England, and we may confidently anticipate much more extensive results of the same kind to follow.

MULTUM IN PARVO

A Roman correspondent informs us that Beda College at Rome is so full of students that the Rector, Monsignor George, has been compelled to refuse many applicants. Beda College a few years ago was sparsely attended and the explanation of its overflowing at the present time is due mainly to the many Church of England clergy who have recently submitted to the jurisdiction of the Holy See, and who are sent to the Beda College to be prepared for the priesthood.

The recently published journals of Captain R. F. Scott unfold a story that will never grow old in the telling. On November 1, 1911, Captain Scott and his companions marched out on their great enterprise, and at the very outset encountered the most disastrous conditions. Blizzards blew almost continually, and the snow surface was of the worst, so that the men, instead of having a firm footing, sank into soft, deep and uneven snow.

On January 18, 1912, the party made the return journey from the Pole, and found themselves faced by new trials. One misfortune after another happened to the little party; first one died, then another; fuel and food gave out, and on March 19, the little band of survivors reached a point only 11 miles from the depot where there was a store of provisions. Here the last blow fell. A blizzard burst upon them, rendering marching impossible, and it continued some days while the explorers exhausted their store of fuel and food.

As a dying man, Captain Scott wrote his last letters to his friends, confident that the rescue party would find them, and that their labors would not be wasted. To his wife he wrote, dying:

"I die at peace with the world and myself—not afraid. After all, we have given our lives for our country.

I shall not have suffered any pain, but leave the world fresh from harness and full of good health and vigor. We have decided not to kill ourselves, but to fight to the last for that depot, but in the fighting there is a painless end."

And so the brave explorer died. They found him eight months later. His companions lay in the tent in the attitude of sleep, their sleeping bags closed over their heads as they would naturally close them. Scott had died the last.

On the recommendation of Bishop McDonnell the Holy Father has created Mr. Thomas W. Hynes of Brooklyn, a Knight of the Order of St. Gregory the Great. The documents conferring this dignity upon Mr. Hynes having arrived in the city, the occasion was seized to hold a reception in honor of the new Knight. In conferring the Order of Knighthood the Holy Father desired especially to bestow some token of his appreciation of the service performed by Mr. Hynes during his forty years presidency of the St. Vincent de Paul Society. Mr. Hynes is the third citizen of Brooklyn to receive this honor at the hands of Pope Pius X, the other two being Sir George Pope and Sir Edward Feeney.

The fall of Signor Nathan, who has for some considerable period held the office of mayor of the city of Rome, will cause a degree of satisfaction not only to Catholics, but also to lovers of antiquity. That the chief magistrate of Christian Rome should be an atheistic Jew and the very incarnation of blatant hatred of Catholicism has long been a disgraceful element in the contemplation of the Mother and Mistress of the world. With the repudiation of Nathan and his anti-Catholic candidates for municipal office in the recent elections in the Eternal City there disappears, for a time at least—and let us hope altogether—one of the most detestable and incongruous figures in public life to be found in any part of the world.

On account of his coarse abuse of the Church, his unwarrantable attacks upon the Sovereign Pontiff, and his aggressive attitude to religion generally, the ex-mayor of Rome has made himself an impossibility as the chief executive of the city. During the last municipal election his attacks upon religion were more than usually per-

sistent and bitter, and this has tended to make him more disliked by the populace.

The citizens and voters of Rome have at last exhausted all their patience, and have administered to Nathan and his party a lasting rebuke. With the downfall of this atheistic party we may hope for the beginning of a new order of things in Italian political life.

Senor Calbeton, the Spanish Ambassador to the Holy See, is leaving Rome, in accordance with the usual custom, on account of the change that has occurred in the government of his country, the Premier having resigned after having been beaten in a division in the *cortes*. When the Spanish Ambassador presented to the Pope his official letter of recall he was received by the Holy Father in private audience accompanied by his wife, after which he paid a visit to Cardinal Merry del Val, Secretary of State. The Holy Father has bestowed upon Senor Calbeton the grand cross of the Pian Order.

A week or so ago the Emperor William of Germany paid a visit to the Abbey of Maria Laach. His Imperial Majesty was accompanied by the Prince and Princess Schaumberg-Lippe. They were received by the new Abbot, Dom Ildefonsus Herwegin, and the monks of this great Benedictine house. The royal visitors were conducted over the church and cloisters, and the Emperor put many questions to the Abbot and expressed himself in terms of admiration of the establishment. Before leaving he took some refreshment in the refectory of the Abbey. The German Emperor has for some considerable time shown a great interest in the Benedictine Order.

Sir Oliver Lodge's denunciations of the purely materialistic concept of life appear to grieve the pseudo-scientists and the scientific-journalists, what then will they feel at the recent utterance of another great light of the world of science, Sir William Ramsay:

> I want to say to the students of theology: Do not be afraid of the supernatural. When I was a young man, just entering the university, I began with the firm determination that I would not accept anything which I did not understand. If you follow this course, you will soon discover one important fact—and that is what a big fool you are. We are surrounded with things which we cannot understand, and our chief difficulty is to find anything which we do understand. The miraculous is not the non-intelligible: it is merely the unfamiliar. Who will say that a thing is impossible simply because he is unfamiliar with it? The more we study, the better we study, the better we see there is one principle on which everything else is based. It is the principle that God is.

It is true that Sir William's audience was a body of Biblical students; but his words may be taken to heart by others than students of the Bible: the man in the street, and the scientific-journalist as well.

The Catholic University of America is having one of the most prosperous years in its history, according to reports sent to Cardinal Gibbons, chairman of the governing board.

There are now 310 lay students in attendance, representing nearly every state in the Union. The ecclesiastical attendance is 240, making a total of 550 male students. Trinity College, now affiliated with the university, has 170 students and the Teachers' College 50. The last summer school was attended by 383 persons, making a total of 1,153 receiving instruction from the university professors.

The freshman registration has reached 160, the largest class that has as yet entered the university. About forty states are represented and there are some non-Catholics among them, one being a Mormon. The Cardinal Gibbons Memorial Hall has been beautified by the erection of two handsome electrical standards of bronze at the main entrance. A macadam road has been built from the entrance to the main road.

The Anglican Bishop, Dr. Knox, in opening a conference at Manchester, recently spoke of England's national religious unrest, and prophesied a great change as imminent. He said, the cardinal facts of the Faith, the Incarnation and the Resurrection, are explained away in our time and the "Reformation" repudiated with a frankly expressed desire to revert to the doctrines and

discipline of the Church of Rome, its liturgies and its rites.

The Christian Work and Evangelist (New York) quotes a German pastor as authority for the statement that the Catholic Church in Germany is gaining headway at the cost of Protestantism. The one who testifies to the decline of Protestantism in the land of its birth is described as "one in whom everybody has the greatest confidence." He is quoted as summing up the situation in these words:

"The grave symptoms of stagnation or decline—whichever you like to call them—which affect us are not affecting Rome." He then goes into details. He points to the annual Catholic Congress held at Metz a few weeks ago as proof of the vitality of the Catholic Church in the Fatherland. We are told that at that great representative Catholic gathering "prince and peasant, cardinal and deacon, rich and poor, were alike filled with a zeal and a belief in the destiny of their Church wholly unknown in Protestant Germany."

In all directions there are multiplying evidences that the spiritual influence of Protestantism is lessening rapidly in the country of its origin. Thus the number of confirmations among German Protestants does not keep pace with the increase of population. Empty Protestant churches in the great centers of population tell their own tale. In them the communion rail is fast becoming deserted, which in itself is convincing evidence of the dying of faith. We quote once more from *The Christian Work and Evangelist* article: "There are big Berlin churches where it is rare for a man to be seen at Communion, churches where during the last ten years the number of male communicants has sunk 50 and 60 per cent. In Catholic churches, on the contrary, the number of communicants of both sexes is well maintained and the priests have no complaint to make of decreasing numbers."

ROGER BACON COMMEMORATION

It is proposed to commemorate in 1914 the Seventh Centenary of Roger Bacon's birth (1214) by erecting a statue (by Mr. Hope Pinker) in his honor in the Natural History Museum at Oxford England's greatest University, and by raising a fund for the publication of his works.

Roger Bacon is remembered chiefly as the champion of experimental science and the advocate of positive knowledge at a time when logic reigned supreme: and the great Humboldt does not hesitate to call him from this point of view "the most important phenomenon of the Middle Ages." Like his more famous namesake in the sixteenth century, he took all knowledge as his province, and rarely touched a subject which he did not illuminate. Throughout his writings are scattered criticisms of the state of learning and education in his time, and suggestions for the application of scientific theories to practical inventions. The memory of the Oxford Franciscan appeals therefore not only to the historian, but also to the theologian, the philosopher, the philologist, the mathematician, the man of science, the physician, and the educationalist; while his importance in the history of gun powder, his anticipation of flying machines, and the influence which his geographical treatise exercised on the discovery of America, may interest a yet larger public.

The Committee proposes—

(1) To hold a Roger Bacon Commemoration at Oxford in July, 1914, when the statue will be unveiled, and addresses will be given by distinguished scholars. (2) To issue a memorial volume of essays dealing with various aspects of Roger Bacon's work, written by specialists in the various subjects. (Subscribers of one guinea ($5.25) and upwards will be entitled to receive an invitation to the Commemoration and a copy of the memorial volume.) (3) To arrange for the editing and printing of Roger Bacon's writings, so far as funds will allow.

The Honorary President of the General Committee is Lord Curzon, Chancellor of Oxford University, and the names of many great scholars and educators are already enrolled; the Order of Friars Minor in America and the Catholic University are represented on the General Committee by the Rev. Father Paschal Robinson, O.F.M., who will be glad to give further particulars to American inquirers.

GRAYMOOR ANNALS

We give an illustration below of how the work is progressing with the enlargement of St. Francis Convent. This picture was taken about November 15th and the work has gone forward rapidly since then. The contractors expect to have part of the addition ready for occupancy by January 1st, although their expectations in this regard may not be realized.

Our readers, we are sure, will be interested in the financial report which is subjoined. The November contributions have about equalled those for October, both being a fraction over one thousand dollars. We shall be very happy indeed if the months of December and January will be able to make so good a showing.

THE CONVENT AS IT LOOKED ON NOVEMBER 15

The treasurer reports that from October 29th to November 27th inclusive, we have received in response to the Appeal for the Convent, the following contributions:

1	person has given	$50.00...	Total,	$50.00
1	" " "	25.00...	"	25.00
1	" " "	15.00...	"	15.00
12	persons have given	10.00...	"	120.00
61	" " "	5.00...	"	305.00
79	" " "	2.00...	"	158.00
245	" " "	1.00...	"	245.00
60	" " "	.50...	"	30.00
119	" " "	.25...	"	29.75
28	persons have given	.10...	Total,	$2.80
31	" " " in various sums			34.70
638	" " "		"	$1,015.25

PREVIOUSLY REPORTED:

1,659 persons have given..... $2,191.96

Total amount received to date..... $3,207.21
Total number of persons contributing 2,297

We asked in the November LAMP for volunteers to build the new cells (as the small sleeping-rooms of the Sisters are called) at an estimated cost of $100 each, promising that the name of the Donor in each case would be placed on a brass tablet where the Sister occupying the cell could always have it in view and pray for the benefactor. At the time of writing none of the cells have been taken. We now propose that two volunteers give fifty dollars each or four give twenty-five dollars and the names of the joint contributors be inscribed upon the tablet.

It is not the convent building fund alone which attests the generosity of our readers and their deep interest in the upbuilding of Graymoor, but also we are very gratified to report that the fund for the erection of a portable house, to serve as an Annex to St. Christopher's Inn, is making encouraging progress. The full amount contributed up to November 28th for this purpose

was $109.50. Of this sum, five dollars was sent us by one of our former Brothers Christopher who has for more than two years,—to use the phraseology current among the fraternity,—"ridden upon the water wagon." His last letter contained an exhortation to his compatriots to the effect that the only safe side of the saloon is the *outside*. The largest single gift—fifty dollars—came from a member of the *Union That Nothing Be Lost,* who suggested in his letter that he might some day himself have need to occupy quarters in the Inn. If the weather permit, we shall try to get the basement under way before Christmas. This is intended to be of cement and to contain a bath-room and also stationary washtubs for the use of the men. It will prove to be the most expensive part of the building as the purchase price of the portable house was only twenty-five dollars, owing to the generosity of the aqueduct contractors, who originally paid many times that sum for the cottage.

CHAT WITH OUR SUBSCRIBERS

Our subscription list continues to grow and the number of copies printed for the Christmas Edition will be ten thousand, although the number published every month is considerably in excess of our number of actual subscribers. In gaining new readers we do not wish to lose a single old subscriber and we especially ask, this month, every one who receives in THE LAMP a notice of the expiration of his or her subscription *to please renew at once so that we shall begin the new year with all subscriptions paid up to date.* The following poem taken from *St. Xavier's Journal* will then apply, dear subscribers, to you all.

How dear to our heart is the steady subscriber,
Who pays in advance at the birth of each year,
Who lays down the money and does it quite gladly,
And casts round the office a halo of cheer.
He never says, "Stop it; I cannot afford it,
I'm getting more magazines now than I read;"
But always says, "Send it; our people all like it—
In fact, we all think it a help and a need."

How welcome his check when it reaches our sanctum;
How it makes our pulse throb; how it makes our hearts dance!
We outwardly thank him; we inwardly bless him—
The steady subscriber who pays in advance.

LATEST CONVERSIONS

The Rev. Henry B. Sanderson, formerly of Milwaukee, has resigned the pastorate of the Episcopal churches at Oakfield and North Fond du Lac, Wisconsin, and intends to enter a Catholic Seminary to study for the priesthood.

The wife of the Rev. John F. Milbank, Rector of St. Peter's Episcopal Church, Freehold, New Jersey, also is reported to have become a Catholic. Episcopal pastors usually precede their wives into the Catholic Church and this is a reversal of the order customary in such cases. The sequel of this conversion will be observed with interest.

An Anglican clergyman who made his submission some years ago and who has been a Catholic priest for about three years, writes as follows: "We have been very busy here with the Mission. About seventy-five converts are to be confirmed next Tuesday; of these, fifty are the fruits of the Mission, which was given by the Apostolic Fathers of New York City. Since I was ordained I have myself baptized over sixty converts. This does not include most of the above—who were baptized by the Mission Fathers. In this parish during the past three years 120 converts have been received into the Church.

Mr. E. Hammett, of Oxford, has been received into the Church at Caldey Abbey by Dom John Chapman, O.S.B.

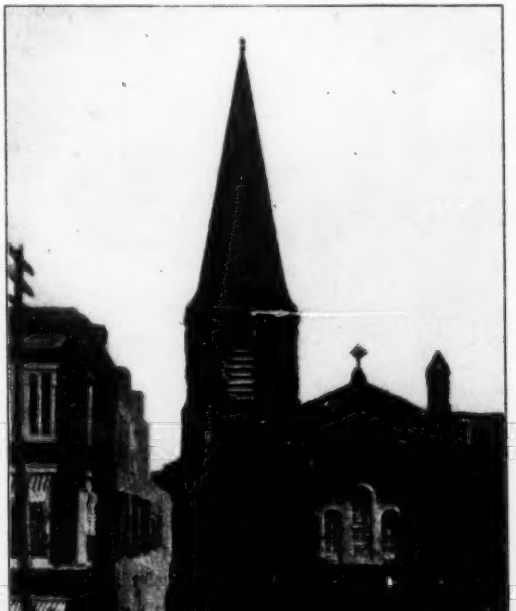
Lady Elliot, widow of the late Sir Charles Elliot, Bart., is among the latest converts to the Church, having been recently received at St. James', Spanish Place, by Msgr. Benson.

THE ORIGIN AND HISTORY OF THE SOCIETY OF THE ATONEMENT

By H. Christopher Watts

CHAPTER II. THE UNFOLDING OF VOCATION

The ordination of the Rev. Lewis T. Wattson to the diaconate of the Episcopal Church at Centreville, Md., took place on May 30, 1885. On July 3d, he arrived in Port Deposit, a Maryland town situated on the Susquehanna, where he had been assigned, though only a deacon, to the care of souls by the Diocesan, Bishop Lay. Port Deposit is distinguished for two things: its splendid granite quarries and also for the floods, which about once in a decade submerge the town. When the ice breaks up on the Susquehanna River in the spring it sometimes forms a gorge a mile or two below the town and backs the water up into Port Deposit. When this happens the town is quite flooded for several days, and the people get about in canoes, which gives the place the appearance of an American Venice.



ST. JOHN'S EPISCOPAL CHURCH, KINGSTON, N. Y.

Mr. Wattson remained at Port Deposit only five months, at the end of which time he received a call to the important charge of St. John's Episcopal Church in the city of Kingston-on-the-Hudson. Kingston was the original capital of the State of New York, and the old Senate House is still standing, where in Revolutionary times the Senators of the Empire State sat in legislative deliberation. Mr. Wattson was but 22 years of age when he assumed the charge of this important parish: he was enabled to do this, while still a deacon, by the coming of his father and mother to reside with him at the Rectory. In order to spend his last days on earth with the youngest of his three sons and the one who was to be his successor in the sacred Ministry the elder Mr. Wattson had resigned St. Clement's Parish in North Kent, of which he had been Rector for a quarter of a century, save for an interim of five years, during which he ministered to the Episcopalian faithful on Kent Island, an historical tract of land wedged in between Chesapeake Bay and Eastern Bay and where one of the oldest Episcopal churches in the country stands. It is in connection with this Island that we have the earliest recorded use of the words Protestant Episcopal as the official title of the Anglican body in the United States. That Joseph Newton Watt-

son was greatly loved by the people of North Kent is evidenced by the fact that they gave him no rest while on Kent Island until he resigned his charge there and returned to his former parish.

The young Rector of St. John's was very happy to have with him his venerable father, who administered the Holy Communion to the congregation until in December, 1886, he was ordained a presbyter by the Right Rev. Dr. Scarborough, Bishop of New Jersey, in Holy Trinity Church, Trenton, N. J. Although the Canons of the Episcopal Church require "the candidate for Priest's Orders to be 24 years of age," by a special dispensation of Dr. Henry C. Potter, Bishop of New York, Bishop Scarborough was authorized to ordain the Rector of St. John's, though only 23, Dr. Potter himself being at the time in Europe.

On July 4th, 1887, Joseph Newton Wattson died very suddenly. He had a dread of long illnesses, and some little time previous to his own death a near friend and neighbor died suddenly of apoplexy whilst sitting in his chair. At the time Mr. Wattson expressed the wish that he too might die without enduring a long illness. His wish was singularly granted. Whilst performing a kindly act an apoplectic seizure came upon him. He lay down upon the floor in the rectory study beside the chair where he was wont to sit, and quietly fell asleep.

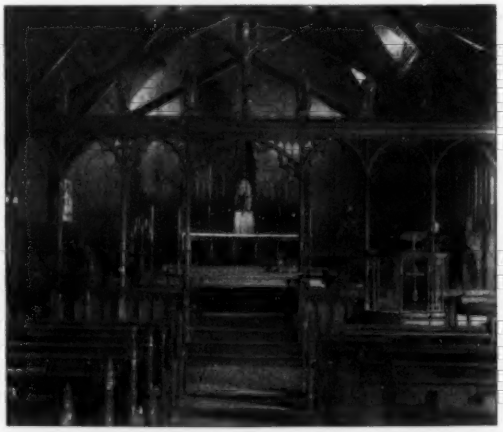
In 1891 the Rector of St. John's carried out a long cherished missionary desire by erecting in the railroad and manufacturing section of Kingston the mission church of the Holy Cross, and a house was secured adjoining the church. Meanwhile the sense of Vocation to the Religious Life which had never perished since that day in childhood when the interior voice was heard—grew apace, and day after day the young pastor of souls thought of resigning the Rectorship of St. John's, the parish church, and retiring to the mission church of the Holy Cross, there to begin the formation of a religious community. Part of the plan was the establishment of a missionary community of Sisters to work in conjunction with the Friars of the new Preaching Order. There were not wanting those who were ready to offer themselves for the work. At length in 1893, when Father Wattson—as he was then commonly called—was 30 years of age, things seemed ripe for making a beginning. But what troubled the would-be Founder of a new Society was the name by which it should be called. One thing only seemed clear, the name to be selected must have to do with the Cross and Sacrifice of Calvary, but therein lay the chief difficulty of selection. The name of Holy Cross itself and of every phase of our Lord's Passion and death thereon seemed to have been already appropriated by some existing Religious Congregation; after weeks and even months of constant thought and prayer over this very important question, it remained absolutely unsolved.

HOLY CROSS CHURCH, KINGSTON, N. Y.

Now about this time the influence of St. Francis of Assisi came into Father Wattson's life, and began to exercise a controlling influence in

the destinies of the future Society. Having read how the Umbrian Saint obtained the original Rule of the Friars Minor by opening the Gospels three times in the Name of the Most Holy Trinity, the thought gripped his mind like a vice; might not God, in the same way, show His servant what should be the name of the new Society?

And so it happened that on the seventh Sunday after Pentecost, July 9th, 1893, Father Wattson celebrated Holy Communion at the usual early morning hour with this intention. After the congregation had left the church the Rector took down from the pulpit the Bible from which he was accustomed to announce his text before preaching. Kneeling before the altar he invoked the blessed Trinity, and opened the sacred Scriptures three times, in the Name of the Father, of the Son, and of the Holy Ghost. It was a most solemn moment. The young Rector sought in the Spirit of faith, a direct answer from God as to the work He would have him do, and God vouchsafed him a clear answer to his petition. Father Wattson opened the Bible and read: *"In the last day, that great day of the Feast, Jesus stood and cried, saying, if any man thirst, let him come unto Me and drink. He that believeth on Me as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)"* (John vii 37-39. King James Version.)



HOLY CROSS CHURCH, INTERIOR

When the kneeling suppliant read these words there was at first a sense of disappointment, for he was unable to find in this verse of Holy Scripture the name which he sought. Then, in a flash came the thought: the name is not here, but the Holy Ghost is promised, without Whom the name would be of no avail. The power of a Preaching Order, the joy and inspiration of the Religious Life, how were they all involved in this wondrous passage! Again the book was opened; this time at the eleventh verse of the fifth chapter of the Epistle to the Romans: *"And not only so, but we also joy in God, through our Lord Jesus Christ, by Whom we have now received the Atonement."*

The last word of the verse seemed to stand out in the text with a vivid prominence; there was the answer to the prayer of the seeker. The Atonement! —that was what the new Society should be called —*the Society of the Atonement.*

At the third opening of the Sacred Text he came upon St. Paul's description of the Institution of the Blessed Eucharist in I. Corinthians, eleventh chapter, and so, from the hand of God came the name of the Society and its scriptural constitution. First there was to be the quickening, inspiring power of the Holy Ghost; then the crowning act of Redeeming Love, the Atonement wrought upon the Cross by Jesus Christ, and lastly the Holy Sacrifice, by means of which the Mystery of the Atonement is perpetuated so long as the world shall last.

It is worth noting here that it was on the same seventh Sunday after Pentecost, exactly 60 years previously, the Rev. John Keble preached his

great sermon on "National Apostacy" which gave birth to the Oxford Movement. To the sceptical this coincidence will appear purely accidental, but to those who see the finger of God in the affairs of men it will appear something else than an undesigned coincidence that the Society of the Atonement should have had its spiritual conception on the sixtieth anniversary of the Oxford Movement, the *terminus ad quem* of which it was destined to proclaim ten years later to be the return of the English to Communion with Rome.

Full of the greatest happiness Father Wattson hastened from the church to the rectory, entered his study and very carefully wrote down on a sheet of linen. note paper the three texts as he had received them, inscribing at the top of the page—*The Society of the Atonement*—and the day and year at the bottom. This precious bit of manuscript is still in the Society's possession. In the light of subsequent events it may be well to mention here that Father Wattson experienced another intervention of Divine providence that morning. As he held the completed manuscript in his hand he received an interior admonition similar to that which gave him the first intimation of a Religious vocation twenty years before. This time the spiritual intelligence, inaudibly yet quite distinctly said: "You will have to wait seven years for this to be realized." Such a message came both as a surprise and a disappointment. It practically forbade the preconceived purpose of resigning St. John's and retiring to the mission church of the Holy Cross, there to make at once a beginning in the formation of a community.

But there was no refusal to listen to the interior voice. The paper was laid carefully away, and the Rector of St. John's went quietly on with his pastoral work as though nothing unusual had happened.

(To be continued)

Learn above all to beware of self-love, and cultivate to the utmost degree a universal charity. It is the best advice I can give you for your safety and the surest for your happiness.

SOME FACTS ABOUT THE OCTAVE OF PRAYER FOR CHURCH UNITY AND MISSIONS

It originated with THE LAMP in January, 1908, and was participated in by many Catholics, who were very glad to pray for so sublime an object.

Less than two years later, the members of the Society of the Atonement, at Graymoor, made their submission to the Holy See and the Friars and Sisters of the Atonement may be regarded as among the first fruits resulting from its observance.

In January, 1910, when for the third time the Octave was observed, it had received the approval and blessing of the Sovereign Pontiff Pope Pius X; of the Archbishop of New York, now his Eminence Cardinal Farley; of the Apostolic Delegate, now His Eminence Cardinal Falconio; of the Archbishop of Boston, now His Eminence Cardinal O'Connell; and since then the following Members of the Hierarchy in the United States, have given their approbation or sanction to its observance:—His Eminence Cardinal Gibbons; their Graces Archbishop Prendergast of Philadelphia and Archbishop Riordan of San Francisco; also the following Bishops: The Rt. Rev. Thos. F. Cusack, Auxiliary Bishop of New York; Rt. Rev. Regis Canevin, Bishop of Pittsburgh; Rt. Rev. Thos. Grace, of Sacramento; Rt. Rev. Thos. J. Conaty, of Los Angeles and Monterey; Rt. Rev. P. J. Donahue, of Wheeling; Rt. Rev. James McGolrick, of Duluth; Rt. Rev. Vincent Wehrle, of Bismarck; Rt. Rev. John F. Busch, of Lead; Rt. Rev. Henry Gabriels and Rt. Rev. Joseph H. Conroy, of Ogdensburgh; Rt. Rev. D. J. O'Connell, of Richmond, and Rt. Rev. Augustus Schinner, of Superior, Rt. Rev. H. F. Aldering, of Fort Wayne.

The following Members of the Canadian Hierarchy also have endorsed the Octave: His Grace the Archbishop of St. Boniface; the Rt. Rev. Albert Paschal, O.M.I., Bishop of Prince Albert; Rt. Rev. Emile J. Ryal, Bishop of St. Albert; Rt. Rev. Joseph H. Emard, Bishop of Valleyfield.

Last January reports of its observance were received from forty dioceses of the United States and there is reason for believing that it was observed in every other diocese under the American flag. Reports of its observance were also received from the Canadian Provinces of Montreal, Quebec, St. Boniface and Toronto.

Each year it has been followed by some notable conversions—and last March came the most notable of all, viz., the submission to Catholic Authority, of the English Benedictines of Caldey and of Milford Haven, more than fifty in all. One who knows the history of both communities intimately has told us that their submission can be directly traced to the Church Unity Octave; for both the Monks at Caldey and the Nuns at Milford Haven kept the Octave and its notice, being posted on the bulletin board, was thereby brought to the attention of those of high position and precipitated the providential crisis which culminated in their home-coming to the House of Peter.

The Universe (London), in an editorial *On Recent Anglican Conversions* (Oct. 31), says: "Is it not practicable for a Novena of Special Intercession to this end to take place each year, between the period covered by the Feast of the Chair of St. Peter at Rome (January 18), and the Feast of the Conversion of St. Paul (January 25)? It seems to us that this particular period is marked out by the Church as especially fitted for solemn litanies, pilgrimages, and prayers on behalf of non-Catholics. We believe the Caldey Monks in their Anglican days carried out a Novena upon these lines at this period, and we all know how Almighty God has rewarded them."

WAYS IN WHICH THE OCTAVE MAY BE OBSERVED

1. By Prayer and daily or frequent Holy Communion *on the part of the faithful generally.* All Communions, hearing of Mass, prayers, Stations of the Cross, penances and alms during the Octave can be offered to the Sacred Heart for the fulfilment of His prayer, *That all may be one.*

2. The same method of observance is recommended to the members of Religious Communities and the pupils, orphans, sick and aged under their care.

3. Priests are asked to recommend its observance to their people both by private prayers and public devotions.

4. Sermons every night during the Octave on the Papacy and Church Extension at Home and Abroad, calculated to strengthen the devotion of the people to the Apostolic See and to stimulate their zeal for missions, or a course of lectures specially addressed to non-Catholics.

5. A Corporate Communion for Converts on the feast of St. Paul's Conversion with a popular Service to close the Octave at night.

6. Distribution of tracts and books on the Papacy and the Authority of the Church among non-Catholics.

7. The Editor of THE LAMP will be very grateful for any alms sent to THE LAMP office to be used in printing and circulating literature relating to the Octave.

N. B.—We have prepared a four page leaflet containing instructions and prayers for the use of the faithful during the Octave. Orders for the same should be sent in advance of the Octave. Price 10c *per dozen copies,* 50c *per hundred.*

REPORT OF THE CHURCH UNITY OCTAVE FOR 1913

(REPRINT FROM "THE LAMP" OF LAST FEBRUARY)

Judging from the reports we have received, the Church Unity Octave this year surpassed in the extent of its observance all previous years. Never before have we received so many notifications of its observance as will be evidenced by the report which follows:

In addition to the members of the American Hierarchy who have previously endorsed the Church Unity Octave we have to add for 1913 the following:

Rt. Rev. Vincent Wehrle, Bishop of Bismarck. Rt. Rev. H. J. Aldering, Bishop of Ft. Wayne, who, under date of January 6, wrote:

"Kindly send me three hundred copies of the four page leaflet. I hope they will be received in time to transmit the same to the clergy and religious communities. I am confident that the diocese will join heartily in this great and good spiritual work."

Rt. Rev. John F. Busch, Bishop of Lead, wrote:

"I will do all I can to recommend the devotion, and will be glad to enter upon the same myself with all the fervor possible."

Rt. Rev. Henry Gabriels, Bishop of Ogdensburg:

"The Church Unity Octave has my full sympathy. The object is the desire of the Sacred Heart and the aim of the continual endeavor of the Holy See."

Rt. Rev. Jos. H. Conroy, Auxiliary Bishop of Ogdensburg:

"You must know that without any written assurance I am deeply interested in the Church Unity Octave. The Octave was announced in the Cathedral yesterday."

Rt. Rev. Denis J. O'Connell, Bishop of Richmond, Va.:

"I heartily unite with you and I shall be happy also to recommend it to the clergy."

Rt. Rev. Augustus Schinner, Bishop of Superior:

"I have always considered Church Unity an object to be devoutly wished and prayed for."

THE CANADIAN HIERARCHY

For the first time the Canadian Hierarchy have begun to endorse the Octave.

Most Rev. Louis P. H. Adelard Langevin, O.M.I., Archbishop of St. Boniface, gave the Octave a hearty endorsement and promised to recommend it in his diocese.

Rt. Rev. Albert Paschal, O.M.I., Bishop of Prince Albert, assured us that he would be pleased to do all he could to promote and encourage the Church Unity Octave.

Rt. Rev. Emile J. Ryal, Bishop of St. Albert, Alta., gave the Octave his full approval and regretted that the notice was too short to have this year a public and general celebration of it in his diocese.

Rt. Rev. Joseph H. Emard, Bishop of Valleyfield, wrote in French that he approved of this admirable Octave without reserve.

RELIGIOUS AND OTHERS IN THE UNITED STATES AND CANADA OF WHOSE OBSERVANCE OF THE CHURCH UNITY OCTAVE IN 1913 WE HAVE RECEIVED REPORTS

ARCHDIOCESES

BALTIMORE: Brothers of the Christian Schools, Washington, D. C.; Sisters of the Good Shepherd, Washington, D. C.; the Marist Scholasticate, Brooklyn, Washington, D. C.; Sisters of Mercy, Baltimore, Md.; Sisters of the Order of Mercy, Mt. St. Agnes Convent, Mt. Washington, Md.; Fathers of the Congregation of the Mission, Baltimore, Md.

BOSTON:

AGAIN ENDORSED BY HIS EMINENCE CARDINAL O'CONNELL AND EDITORIALLY RECOMMENDED TO THE CLERGY AND FAITHFUL OF THE ARCHDIOCESE BY "THE PILOT," THE ARCHBISHOP'S OFFICIAL ORGAN

Observed by Sisters of Notre Dame, Brookline, Mass.; Oblate Fathers and Brothers, Tewksbury, Mass.; Sisters of Providence, Stoneham, Mass.

CHICAGO:

MISSION TO NON-CATHOLICS BY THE PAULIST FATHERS, ST. MARY'S CHURCH

Observed by Sisters of Charity, St. Mary's High School, School Sisters of Notre Dame, St. Stanislaus School; Congregation de Notre Dame, St. Louis Academy, Chicago; Sisters of St. Agnes, and Visitation Nuns, Evanston, Ill.

CINCINNATI: Sisters of the Poor of St. Francis, Convent of St. Clara, Hartwell, O.; Sisters of the Precious Blood, Maria Stein, O.; Sisters of St. Joseph, Sacred Heart Home, Cincinnati, O.

DUBUQUE: Sisters of the Good Shepherd, Dubuque, Ia.

NEW YORK: Benedictine Frs., St. Anselm's Church; Sisters of the Poor of St. Francis, 282 E. 151st St.; Franciscan Sisters, Seton Hospital; Sisters of St. Dominic, St. Hyacinth's School, Hawthorne, N. Y.; the Ursuline Sisters, Mt. St. Ursula Academy, Bedford Park; the Ursuline Sisters, Ursuline Academy, Middletown, N. Y.; the Ursuline Sisters, Our Lady of Lourdes Convent, N. Y. City; Sisters of Charity, College of Mt. St. Vincent; Religious of the Visitation B. V. M., Riverdale; Sisters of Charity, Boys' Orphan Asylum and Girls' Orphan Asylum, Kingsbridge; Community of the Holy Childhood, Riverside, N. Y. City; Religious of the Sacred Heart Academy, Manhattanville; Brothers of the Christian Schools, Manhattan College; Religious of the Sacred Heart, Maplehurst Academy, Washington Bridge; Sisters of Charity, All Saints' High School; Rev. Carmelite Fathers, East Twenty-ninth Street; Rev. Jesuit Fathers, at St. Francis Xavier's College; Rev. Sisters of the Poor of St. Francis, St. Joseph's Hospital, Bronx; Rev. Franciscan Sisters, St. Francis' Hospital, Bronx; Rev. Fathers of the Blessed Sacrament, Lexington Avenue; Rev. Dominican Fathers, Lexington Avenue; Religious of the Sacred Heart, Madison Avenue, at Fifty-fourth Street; Fordham University; Sisters of Notre Dame, Villa Maria.

PHILADELPHIA: Rev. Discalced Carmelite Nuns, Oak Lane; Brothers of the Christian Schools, La Salle College.

ST. LOUIS: The Passionist Fathers, Normandy, Mo.

ST. PAUL: Recommended by a long editorial in the Archbishop's organ, the *Catholic Bulletin*. Sisters of Notre Dame, Madison Lake, Minn.

SAN FRANCISCO: Dominican Sisters, Mission San Jose; Rev. Jesuit Fathers, St. Ignatius' University.

SANTA FE: Sisters of the Blessed Sacrament, St. Catherine's School.

DIOCESES

ALTON: Dominican Sisters, St. Joseph's Convent, Mattoon, Ill.

ALTOONA: St. Francis' College, Loretto, Pa.

BAKER CITY: Rev. Jesuit Fathers, Pendleton, Ore.

BISMARCK: Rt. Rev. Bishop, a number of priests and religious.

BOISE: Sisters Immaculate Heart of Mary, Coeur d'Alene, Idaho.

BROOKLYN: Sisters of the Poor of St. Francis, St. Peter's Hospital; the Sisters of Mercy; Rev. Fathers of the Pious Society of Missions; Sisters of St. Joseph, St. John's Home.

BUFFALO: Recommended to clergy and people by Bishop Colton through *Union Standard and Times.*

CHEYENNE: Sisterhood of the Holy Child.

CLEVELAND: Rev. Capuchin Fathers, Canal Dover, O.; Sisters of Divine Providence, Canal Dover, O.

COLUMBUS: Religious.

COVINGTON: Religious of the Visitation B. V. M., Georgetown, Ky.

DETROIT: Rev. Capuchin Fathers, St. Bonaventure's Monastery.

FARGO: Ursuline Nuns, Grand Forks, N. D.

FORT WAYNE: Rt. Rev. Bishop and among Rev. Clergy and Religious Communities.

GREEN BAY: Sisters of St. Joseph, St. Joseph's Academy.

HARRISBURG: Sisters of Charity, St. Peter's Convent, Columbia, Pa.; Sisters of Charity, St. Peter's School, Columbia, Pa.

HARTFORD: Rev. Jesuit Fathers, South Norwalk, Conn., Rev. Mission Fathers of La Salette, Hartford; Sisters of St. Joseph, Bridgeport; Sisters of Charity, St. Mary's Convent, Waterbury.

HELENA: Sisters of Charity, St. Ignatius, Mont.

INDIANAPOLIS: Sisters of Providence, St. Mary of the Woods, Ind.

LEAD: Episcopal Recommendation; Rev. Benedictine Fathers, Sturgis, S. D.

LITTLE ROCK: Benedictine Sisters, Holy Angels' Convent, Jonesboro, Ark.; Sisters of Mercy, Eureka Springs.

LINCOLN: Benedictine Sisters, Nebraska City.

MANCHESTER: Religious of the Precious Blood.

NASHVILLE: Sisters of the Blessed Sacrament.

NEWARK: Sisters of St. Dominic; the Passionist Fathers, West Hoboken.

OGDENSBURG: Assurances of the Rt. Rev. Bishop and Bishop Coadjutor; observed at the cathedral; the Ursuline Sisters, St. Joseph's Academy, Malone, N. Y.

OKLAHOMA: Sisters of St. Francis, St. Elizabeth's Convent, Purcell.

OMAHA: Poor Clare Sisters, Monastery of St. Clare.

PEORIA: Sisters of St. Francis, St. Francis' Hospital.

PITTSBURGH: Officially recommended for the second time to all the clergy and faithful of the diocese by Bishop Canevin in the Pittsburgh *Observer.* Sisters of Charity, St. Joseph Motherhouse, Greensburg, Pa.; Rev. Franciscan Fathers, Help of Christians Monastery, Pittsburgh; Sisters of St. Joseph, Baden; Passionist Nuns, Carrick, Pa.

RICHMOND: Episcopal recommendation; Sisters of Charity of Nazareth.

ST. CLOUD: Franciscan Sisters, Little Falls, Minn.

ST. JOSEPH: Benedictine Sisters, Convent of Perpetual Adoration, Clyde, Mo.

SIOUX CITY: Sisters of St. Francis, Denison, Ia.

SPRINGFIELD: The Sisters, House of the Good Shepherd; Rev. Sisters, St. Gabriel's Convent of Our Lady of Mercy, Worcester, Mass.; Sisters of St. Ann, School of the Precious Blood, Holyoke.

SUPERIOR: Episcopal endorsement.

SYRACUSE: The Rev. Sisters, St. John's Convent.

TRENTON: Poor Clare Nuns, Bordentown, N. J.

WHEELING: Episcopal endorsement and co-operation; Sisters of the Visitation B. V. M., Mount de Chantal; Sisters of Divine Providence, St. Alphonsus' School and Orphan Asylum; Sisterhood of St. Joseph, Cathedral, Sacred Heart and Immaculate Conception schools.

WICHITA: Sisters of St. Joseph, Frontenac, and Sisters of St. Dominic, Great Bend, Kan.

CANADA

PROVINCE OF QUEBEC: Dominican Sisters, Hotel Dieu du Precieux Sang; Trapistine Sisters, Monastery of Our Lady of Good Counsel, St. Romuald.

ARCHEPISCOPAL

PROVINCE OF ST. BONIFACE: Archepiscopal recommendation.

DIOCESE OF PRINCE ALBERT: Episcopal promotion and encouragement.

DIOCESE OF SAINT ALBERT: Episcopal favor.

PROVINCE OF TORONTO: Monastery of the Precious Blood, Toronto.

SIX YEARS AFTER

The other day we received from a zealous Passionist Missionary the following letter. The fact that six years ago THE LAMP got its original inspiration does not make any the less forceful the admirable suggestion:

REV. AND DEAR F. PAUL FRANCIS:

Would it not be a grand thing to get the Catholics to make a novena from 18th to 25th of January for the conversion of non-Catholics? You are in a position to start this good work.

Boom it up and I'm sure it will take. Get the Catholic papers to print a notice of it and I'm sure all classes of people with the clergy will enter into it heart and soul.

IN THE MISSION FIELD

ST. FRANCIS XAVIER

On December 2, 1552, St. Francis Xavier, Patron of Foreign Missions, passed to his eternal reward. He died on the little island of Sancian, surrounded by the sea, with his eyes looking towards China, on whose missionary conquest he was bent when overtaken by the angel messenger of death. The hymn which follows he is supposed to have composed then, or a short time before.

HYMN OF ST. FRANCIS XAVIER

My God, I love Thee; not because
I hope for heaven thereby;
Nor yet because if I love not
I must for ever die.

But, O, my Jesus, Thou didst me
Upon the Cross embrace;
For me didst bear the nails and spear,
And manifold disgrace.

And griefs and torments numberless,
And sweat of agony,
E'en death itself, and all for me
Who was thine enemy.

Then why, O blessèd Jesus Christ,
Should I not love Thee well?
Not for the hope of winning heav'n,
Nor of escaping hell;

Not with the hope of gaining aught;
Not seeking a reward:
But as Thyself hast loved me,
O ever-loving Lord!

E'en so I love Thee, and will love,
And in Thy praise will sing:
Solely because Thou art my God,
And my eternal King.

Tr. *E. Caswall.*

John Reid (Japan)

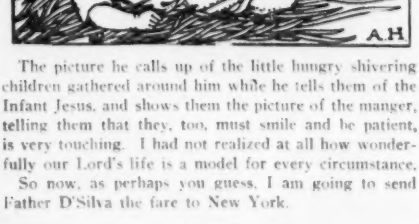
We are happy to report this month among our missionary gifts a contribution of a hundred dollars for the Bishop of Nagasaki, Japan. The donor is a member of *The Union That Nothing Be Lost* and his simplicity of life and personal self-denial render him an admirable example of the principles of the U. N. B. L., whose rule is "to waste nothing—neither time, money, food, clothing nor any opportunity of doing good" that may be given us and "to practice as strict an economy in order to lay up treasure in heaven as the worldly-wise do in accumulating treasure on the earth." This venerable member of the Union practices the rule so strictly that the letter accompanying this gift was written on the back of a typewritten circular which an advertising agency had addressed to him. It is only because his personal self-denial is extreme that he is able to send so large a gift to the Missions.

A zealous member of the Union in New York City sent us the following letter from a friend in Boston, which gives us another fine example of the wise investment of money. She denies her-

self a trip to New York and sends the car fare to India:

I send a Boston Catholic paper to a missionary in India, and about two months ago I asked him to tell me something of his work, as all we knew was his name, and if we knew more we might be roused to do a little for him. Such a pitiful tale he has written. He has three districts, one of 6,000 Catholics and 20,000 Hindus; another of 30 Catholic families in the midst of heathen villages; and another where there are as yet no converts; and he is struggling through a famine—naked, shivering children come to him daily for food and covering. Isn't it dreadful!

They have eaten all the roots fit for food, and are now wandering into the jungle hunting for roots of any kind, fit or unfit for food, and so are falling sick all around him. One little church he has is so poor that the candlesticks are bottles. One other little church he had, but the rain has washed it away, and the natives jokingly say: "Oh, that is the end of the Catholic religion in our village," and he has to bear these jokes patiently!



The picture he calls up of the little hungry shivering children gathered around him while he tells them of the Infant Jesus, and shows them the picture of the manger, telling them that they, too, must smile and be patient, is very touching. I had not realized at all how wonderfully our Lord's life is a model for every circumstance.

So now, as perhaps you guess, I am going to send Father D'Silva the fare to New York.

Another Priest in India Tells His Story and Asks Our Help

Rev. and Dear Father:

This letter will come to you as a strange surprise, and no wonder, since it comes from an unknown and insignificant place in distant India and from a stranger still more unknown and insignificant.

I am an Indian priest, working in a distant and out-of-the-way place in the Diocese of Mangalore in southern India. I am in charge of two mission stations called Vorkady and Karady. They are situated at a distance of six miles from each other. The two stations together contain about 950 Catholics, scattered among at least 10,000 pagans over an extent of about 150 square miles. My Catholics are, all of them, very poor, living from hand to mouth and working under pagans for their daily bread. They do not own one foot of ground which they can call their own but work invariably on lands belonging to their pagan landlords. India, one knows very well, is a land of castes. These my people belong to one of the lowest castes. They are simply held in contempt by the pagans, which contempt is freely shown by the way they speak to them, by the words they use in addressing them and by the works that are assigned to them. They are, in fact, their beasts of burden, expected to remain content with the meagre allowance that is given them, while the principal fruit of their labor goes to enrich their pagan master. They are shifted from place to place according to the whims of their master. They are obliged even under various threats to abstain from work on days sacred to the Hindus, while no consideration is paid at all to the observance of Sunday; nay, the frequent work which they are compelled to do on Sunday, under orders of their master, has a most demoralizing effect on them and is moreover a great hindrance to the fulfilment of the precept of hearing Mass and for the reception of sacraments and religious instruction.

Until a couple of years ago they had no priest resident among them, and the consequence of this and other circumstances mentioned above has been that the state of their morality is very low and their religious notions very poor, and in many cases very distorted too. Many, and I think, the most, especially among the older ones, cannot answer satisactorily even the necessary articles of religion about the existence of God, the Incarnation, hell, and heaven. As a rule, each time I hear their confession, I have to instruct them about these points in order that they may receive the sacrament worthily.

Many do not even know how to make the sign of the cross properly.

I must speak of another deplorable condition among my people. Living and working in the midst of pagans who are generally their masters and landlords, both in the fields and in their houses, they are in constant danger of moral shipwreck. The temptation is often irresistible on account of the violence and threats of the other party. Resistance to their unlawful desires is often avenged by being deprived of their lands and being ousted from their holdings. In the midst of their general state of hunger and starvation, it is hard for them to resist the temptation of temporal aid in the way of money, food and clothing, if they can obtain these things from their pagan tempters at the expense of their moral and spiritual ruin.

Many such facts are brought to my knowledge day after day. Just half a mile from my residence there

is an example of a widow, who has been in the clutches of a rich pagan for the past 16 years. All efforts to rescue her and to bring her to a sense of duty have proved unavailing. It is sad to observe an 11 year old daughter, born in her widowhood, attending a small school I have near the church, together with the two sons of about the same age of the above mentioned pagan.

And now, dear Father, the regeneration, or rather the rechristianization, of these people in the face of what appear to be insurmountable difficulties is the hard task that has been entrusted to me by the Sacred Heart of Our Lord. I feel overwhelmed with the sense of responsibility which this work entails on me and I beg of you to pray for me.

But you will understand, dear Father, that with all the confidence I have to place in divine aid, I cannot put aside human means or leave undone what has to be accomplished by human aid.

In the first place, religion itself, which the lives and manners and the condition of these people has made contemptible before pagans, is to be made attractive. In a land studded with pagan temples, many of whom are enormously rich; in a land, moreover, noted for its oriental splendor and pageantry, in which the people are fond of show and exterior pomp, the first need is a decent church, where the services of religion may be held with decency and decorum and as such may be a place of attraction to our Catholics who are so much attracted and led astray by the solemnities of pagan temples. For the present, I am having all the services in a low, small shed, which was once a very poor village school and has now been made to serve the purposes of a church.

In a parish extending over 150 square miles, with people living from hand to mouth, having to work so hard for their daily meals, it cannot be expected that they or their children come to church for their daily or even occasional religious instruction. Since they cannot come to us, we must go to them. This means catechists' schools of Christian doctrine in different centers, with competent teachers, which I also may visit in turn. What else but continual instruction in different points of Faith and every facility offered for the frequentation of sacraments alone can do away with such appalling ignorance and reclaim people steeped in superstition and sunk so low in point of morality.

I am but painfully conscious that the needs of the Church nearer you are pressing enough, but the assurance that a little bestowed elsewhere will be no appreciable subtraction, and the firm hope that every little help works unto much, encourage me to send out this appeal of mine. Do receive me, I beg of you for the love of God, as you would receive any beggar that will come to your door, whom you will never send empty-handed away; I would be content with just the same pittance. The help, no matter how small it may be, bestowed on this work will have the merit of maintaining the life of Faith in many a soul for generations to come and earn for you and your dear ones the solace of having upheld in some degree the Kingdom of Christ against His enemies.

I beg to remain, Rev. Dear Father,

Your humble servant,

V. R. FERNANDES, *Catholic Missionary.*

Manjeshwar P. O.
S. Canara,
British India.

AN APPEAL FROM THE HOME FIELD

REV. DEAR FATHER:

I received your letter and also the fifteen Mass intentions, for which accept my heartiest thanks. Rev. Father, you do not know how much I appreciate your help. This is about the only way I can eke out my support through the few Masses I get. We are a small mission here, and only a few Catholics, and those mostly poor, so our offerings are very meager. Now, Rev. Father, if you have any intentions at any time, I certainly would appreciate it if you would send them to me, as we seldom have any here. These fifteen you have sent me are the first intentions I have had for six weeks, so you can see my need. I am trying my utmost to get a little school here for our poor children so they may have a chance to receive some proper instruction, and I am using all the means posible, but unless our Dear Lord gives us a little assistance by directing a good person to us, I don't know how I can arrange it. If I only knew where I could get about $500 for our poor mission or had some good friend who would loan us this amount, so we could build a little school building, it would be a blessing for us and our mission.

Hoping to hear from you, I am,

Yours in Xto.

REV. PHILIP J. KLINE.
Henrietta, Tex.

EDITOR'S NOTE: We have many requests almost from every part of the mission world for Mass intentions and we are only too glad to transmit them, either through the *Society for the Propagation of the Faith*, to the foreign field or through *Catholic Church Extension Society* to needy missionaries in the United States.

"SIGNPOSTS"

the booklet of little virtues recommended to schoolgirls generally, may be obtained of

MRS. A. BUCHANAN, 1204 Thirty-Third St., Temple, Texas

6 cents per copy, 64 cents per dozen, post paid.

Proceeds of sale to help educate Catholic Deaf Mutes.

The *Churchman's* Tribute to China's Pioneer Missionaries

Something that we see rarely adverted to in Protestant journals is gracefully mentioned by the *Churchman* (Protestant Episcopalian) namely, the fact that the Gospel was not first brought to China by Protestant missionaries, but that Catholic missionaries, centuries before Protestantism was born, had converted millions to Christianity in that land. "It is only fair to remember," says the *Churchman*, "that China's earliest Christian missionary martyrs belonged to the Roman Catholic communion." Our Protestant contemporary continues:—

The first Roman Catholic Mission to China dates back to the time of Dante, Marco Polo and Kubla Khan. It was in 1292 that the Franciscan Monk, John, of Monte Corvino, reached Cambalu (Peking). In 1299 he built a church there "with a campanile and three bells," as he proudly records, instructed his boys in Latin and Greek, converted 6,000 adults, translated the New Testament and the Psalter into Tartar, and was appointed Archbishop of Cambalu by Clement V in 1307. The rise of the Ming dynasty rooted Christianity out of China for the time being, but in the sixteenth century Roman Catholic missionary effort was heroically re-entered upon by the Jesuits and other religious orders. The memory of the great early Jesuit missionaries is still held in veneration, and an eye-witness tells of a mandarin who came from the remote interior to do sacrifice at their graves. A great multitude of Roman Catholic martyrs, both missionary and natives, sealed their testimony with their blood long before any other Christian Church, except the Nestorian, was known within the empire.

This, of course, is the merest skeleton of a sketch of the relation of the Catholic Church to China, but it is so unusual in a Protestant paper that we are pleased to see it. For a fuller description of what Catholic missionaries have done and are still doing in China, we hope the editor of the *Churchman* will turn to the *Catholic Encyclopedia*.

Sacred Heart Review.

What Catholicism is Doing for the Canadian Indian

From a letter contributed to the *Annals* of the Propagation of the Faith by Fr. Hugonard, O.M.I., of St. Boniface, Manitoba, we quote this interesting extract:

"The school of Qu'Appelle is the largest Indian school in Canada. It now has 250 scholars. The girls, numbering 140, learn not only reading, writing, arithmetic and English, but also all kinds of household work under the direction of the Sisters. In addition to the ordinary school matter, the 110 boys learn carpentry, agriculture, smith-work, painting, tinning, baking, shoe-making, etc. We take the children as soon as we can get them, from the age of six years, and we keep them until they are eighteen. * * * When the boys are eighteen years old they return to their reservation; and, with the assistance of the Government agent, who lends or gives them oxen and agricultural implements, they cultivate a field of 75 acres; they also build a house. The following year they come to choose a companion from the girls of the school. The marriage is solemnized. We have thus united as many as six couples in the same ceremony."

Foreign Missions Receipts for November

We gratefully acknowledge contributions received during November for the following objects: *China Missions*—For Bishop Everaerst: M. C., $1; M. M., $10; E. M. D., $3; J. A. M., $1; N. E. F., $7; F. A. B., $1; W. M. P., $1; St. Anthony's Tithe, $26; The Lamp, $10; = $60. Rev. Leo Ting: E. C. K., $1; J. E. D., $5; Rev. M. J. T., $5; Rev. J. J. M., $10; J. E. M., $10. Total $31. Total for China, $91. *India Mission*—For Masses for Living and Deceased Benefactors of the Society of the Atonement—For Bishop Joulain, Jaffna, Ceylon, $10; Rev. Fr. D'Souza, Bellary, $10; Rev. Father Fernandez, Madras, $10; Cathedral Building, Mangalore, J. A. M., $1; the Leper Asylum, Kombakanam, J. A. M., $1. Total for India, $32. *Japan Mission*—J. A. M., $1. For Bishop Cousin, Nagasaki, from J. R., $100. Total for Japan, $101.

Total for November.....	$224.00
Previously Acknowledged.....	485.06
Grand Total to November 29..	$709.06

AN OPEN LETTER TO BISHOP GORE

EDITOR'S NOTE: *Mr. Ralph Adams Cram, F.R.G.S., has addressed to the Rt. Rev. Charles Gore, D.D., Anglican Bishop of Oxford, an "Open Letter" relating to the Benedictine Monks of Caldey. Mr. Cram is one of the best known architects in America. He belongs to the most advanced school of Catholic-minded Episcopalians and prior to the submission of the Society of the Atonement he was the lay vice-president of the Anglo-Roman Union, which advocated the acceptance on the part of the Anglican Communion of the Dogmas of the Immaculate Conception and Papal Infallibility and a corporate return to Catholic obedience. Another distinguished architect, Mr. Carlton Strong, of Pittsburgh, who served as President of the A. R. U., has been a Catholic for some three years and Mr. Cram would do well to follow Mr. Strong's example. It is difficult to read his Open Letter and to understand his remaining any longer in the Episcopal Church. The Anglican conditions which made it impossible for Graymoor, and Caldey, and Milford Haven to remain where they were ought to make it likewise impossible for Mr. Cram. The Open Letter is too long to reprint in full, what follows will give our readers only the cream:*

My Lord Bishop:

The abandonment of the Anglican Communion by the Benedictines of Caldey and their acceptance of Roman authority are now accomplished facts, of which your Lordship has good reason to know at first hand. As one who has known them intimately, first at Painsthorpe, later at Caldey itself, and who owes them a debt that can adequately be repaid at no time and after no manner, I am with great reluctance (but with corresponding certainty) persuaded that I cannot escape the ungrateful task of addressing to you, in your episcopal capacity, this open letter in which I must traverse certain uncontested facts and draw from them certain conclusions.

I am not unaware of the temerity, I may say, insolence, of such action on my part; I am an unimportant layman, no theologian and an indifferent scholar, while you are a Bishop in the Church of God, a spiritual Lord of Parliament and a recognized master of learning and of divinity. In spite of this yawning diversity between our positions and capacities, I beg your indulgence for a letter I cannot choose but write.

The correspondence between the Abbot, on the one hand, and His Grace of Canterbury and your Lordship on the other is now made public, and therefrom it appears, (*First*) that although when you were asked to become Visitor to the Community you were urged to make a personal visit for the purpose of estimating the nature of the religious life therein and the temper and personality of its component parts, you peremptorily and definitely refused, and, after having crystalized your judgment on the basis of certain service-books and other documents sent you by the Abbot, and on the report of two priests of your diocese whom you had commissioned to make personal investigation, you (*Second*) issued to the Community an ultimatum or "irreducible minimum" of demands as a necessary preliminary to further negotiations, which was yet explicitly declared by your Lordship as not being "necessarily exclusive," but in itself was "outside all possibilities of bargaining or concession," with the result that (*Third*) the Community with practical unanimity, together with the affiliated Convent of St. Bride's, withdrew from communion with Canterbury and made their submission to Rome. Bear with me, sir, while I consider each of these accomplished facts in some detail.

I find it difficult to understand, and I believe your Lordship may now have an equal difficulty in excusing your action in refusing to take the trouble to go to Caldey to familiarize yourself with the spiritual and material conditions actually there existing, for I am persuaded that had you done so the issue would have been other than it is.

* * * * * * * *

In any case, my Lord, here were thirty-two men at Caldey and as many women at St. Bride's who asked your guidance and continued counsel, and that you might render this they begged you to come and see them in person, to observe them at their labor, to join with them in their almost incessant prayers, to become familiar with their devotions and with the reason for these and their justification in results, to see what they were doing with and for their lay folk, the beautiful buildings they had reared, the gardens they had brought into being, the work-shops they had made operative; and finally to see for yourself the Holy Rule of St. Benedict (which as your Lordship knows was the firm foundation of the Christian civilization of Europe for a thousand years), alive and working once more within the Church of which you were a Bishop, and in full and explicitly declared loyalty thereto.

You will admit, sir, that there is nothing unreasonable in these sentiments and aspirations, and yet, when further to regularize the position of his community, the Abbot asked you to become Visitor, and to this end, and that you might familiarize yourself with the measures

by which the herculean labor had been accomplished, and assure yourself that these were of God and not of the devil, you were asked to see the Order at work and at prayer, your Lordship answered "I am afraid that it is quite certain that I cannot manage that this year, and probably the first stages of our negotiations can be conducted in writing."

"The first stages," and with this quotation I come to the second of the accomplished facts. Is it your opinion, my Lord, that these words describe your letter of eighth February, 1913, and explicitly the four "obvious" preliminaries that lay "outside all possibilities of bargaining or concession"? What were these? *First*,—that all the "property" should be "legally assured to the Church of England." *Second*, that having taken "the usual oath" and made the "usual declaration" the priests belonging to the Community "would be bound to the recitation of the Morning and Evening Prayer while the Communion office of the Prayer Book would have to become exclusively the rite in use of the Chapel or Chapels of the Community." *Third*, that "the doctrine of the Immaculate Conception of the Blessed Virgin" and you were disposed to think also her 'Corporal Assumption, had been eliminated from the breviary and missal." *Fourth*, that "Exposition of the Blessed Sacrament, and Benediction given with the Blessed Sacrament" should immediately be abandoned, while "the same would probably be true of the Exposition of Relics and Benediction given with Relics."

This is a strange list, my Lord, and as a layman with small wit and less divinity I as little understand the argument for the inclusion of some of the items as I do the reason for their being established as fundamental: your anxiety to preserve the land and buildings and money and goods (present and prospective) of the Community, to the Church of England, whatever their source and in spite of anything the years might bring forth in Rome or Canterbury to modify or change the premises, does honor to your thrift and foresight, though I am still unable to believe that this important and very practical consideration should weigh in the scales against the preservation to the Establishment of the spiritual elements in the Community, and therefore that your Lordship's declaration that it lies "outside all possibilities of bargaining and concession" seems liable to misinterpretation. As little am I able to comprehend why (except on the lines of the narrowest and most legal technicalism) the priests of the Community should be bound to the saying of Morning and Evening Prayer according to the "Book of Common Prayer" even though they already had said all the matter therein contained in the ordinary course of the monastic offices, and for this purpose to separate themselves from their lay brethren who most certainly, with the weight of prayers and labors already on them, would be averse to this superfluous repetition. I am quite at a loss to understand what there is of special sanctity and authority in the peculiar arrangement of parts, which chiefly distinguishes these two offices for public religious services from the monastic originals, that should make them obligatory on the priests "whatever else they said."

* * * * * * * *

Having established your irreducible minimum as to monastic property and discipline, your Lordship then passed to certain matters of faith, demanding (as a pre-requisite to your considering further the matter of the Visitorship) that the breviary and missal should be purged of all reference to the Immaculate Conception of the Blessed Virgin and (probably) to her Corporal Assumption, saying that "the public observance of these festivals and the public profession of these doctrines, *i. e.*, as a part of the common faith, cannot be justified on any other than a strictly papal basis of authority."

Your Lordship appears to assume that it would have been possible for the Monks of Caldey to retain their Benedictine name and Rule and return to some earlier period of ancient history before certain doctrines, practices and devotions had fully developed. They themselves held with perfect logic that this was impossible and that either they must cease to be Benedictines and continue in the obedience of the Province of Canterbury, or remain Benedictines under obedience to the See of Rome.

The Reformation of the XVIth Century has proved once and for all that such attempts at a return to earlier stages of growth have issue not in a recovered purity of faith but in heresy; not in unity but in schism. The Catholic Church is a living organism, and as with all other similar organisms "reversion to type" means not advance but degeneration.

* * * * * * * *

To this same letter of eighth February the Abbot replied three days later. May I say that I think your Lordship failed as signally to appreciate the spirit of this letter and its significance, as you did the moment and the import of your own. . . .

In the Abbot's letter you are warned that your own ultimatum "may offer considerable difficulties to some of the Brethren." The perilous (not to say unreasonable) nature of your demand that the Community should surrender ten points of doctrine, devotion and discipline (observed by them from the first and by them held to be essential), and on the ground that they were "outside all possibilities of bargaining or concession," as a preliminary to further negotiations, but with the clear implication that, these concessions having been made, others would be offered, is called to your attention. You are shown clearly that the election of a Visitor has now become vital to the community; you are told that the possible difficulty may

be avoided if you will consent to reassure them as to certain further points by them considered essential.

* * * * * * * *

I do you, sir, the justice of believing that the critical nature of the case was quite clear to your own mind, and yet I find no evidence of this in the brief letter you returned in reply, and I quote it here, *in extenso*, in justification of this assumption.

CUDDESDON,
WHEATLY,
OXON.

MY DEAR ABBOT, 14th February, 1913.

I think I had rather hold to the method suggested in my letter.

I can, indeed, assure you to start with, that no kind of question would be raised by me about the teaching of our Lord's Objective Presence in the Holy Sacrament, or the worship of Him in the Holy Sacrament.

On the other hand, I have already answered your question in number 6. I do not think there is any possibility of obtaining sanction for the use of the Latin Liturgy.

But with regard to a number of other matters, there will be need for very careful discrimination. My point was, and remains, that there are certain matters with regard to which I feel sure to start with, and I think we had better arrive at an understanding about them before going further.

I do, indeed, fully sympathize with you in your difficulties. *Yours truly in our Lord,*
(Signed) C. OXON.

What reply is this that your Lordship makes to a letter so informed with poignant anxiety, so unmistakable in its import? "I think I had rather hold to the method suggested in my letter," this, and nothing more except that the Abbot is assured that no objection would be made on your part "About the teaching of our Lord's Objective Presence in the Holy Sacrament, or the worship of Him in the Holy Sacrament," and that in your opinion there could not be "any possibility of obtaining sanction for the use of the Latin Liturgy." No more; no recognition of the pathetic appeal in the Abbot's letter that you should reassure his brethren as to the limits to which your further demands might go, no recognition of the crisis that confronted them, or of the loss the English Church might suffer if they were driven to their last resource; only "I think I had rather hold to the method suggested in my letter."

Surely a strange reply from a Catholic Bishop to those who sought him in council, savoring, not of the temper of a S. Augustine of Canterbury, a S. Anselm, an Archbishop Fisher, but of the temper of those later prelates, who, strong in their consciousness of the civil arm behind them (that also had made them), issued their frigid edicts of conformity to the shattered Catholic remnant, under pain of wrack and gibbet and stake. Where is that gentle persuasion, that reasonable appeal, that high regard for souls rather than statutes, for the manifest love of Christ even if this were in technical violation of discipline? I do not find these things, but instead a meticulous literalism, a domineering will, a disposition to the principle of "unconditional surrender," a veiled implication of "submit or go." And finding these things I can only say that on your conscience, my Lord, must lie the responsibility for driving the Abbot and his brethren from the Church of their first allegiance, for depriving her of the unique spiritual force engendered by them, *and for raising in the minds of many others than the men and women immediately concerned, doubts as to the actual Catholicity of the Anglican Church, despair as to her potential Catholicity.* (Italics ours.)

Shall we say then, my Lord, that the ending of this brief venture (so golden in its sudden results, so fraught with possibilities of spiritual strengthening to the English Church) this renouncing of a manifest work of God, this driving out of three-score pious and devoted men and women, is your own well-considered act? That on yourself rests the heavy responsibility for ending what a former Archbishop of Canterbury initiated.

I should be glad to believe that this were strictly true for so I could hold intact my confidence in the Anglican Communion of the Holy Catholic Church, even though so I should be forced to surrender my confidence in the charity, the liberalty and the good judgment of your Lordship, but the conviction will intrude itself that such a conclusion would do you a measure of injustice. Were you not rather acting your due and lawful part as a bishop in the "Church by Law Established"? Were you not making plain the fact, of which you had full knowledge, that the Anglican Church desires to cut herself off, and has cut herself off, from Catholic continuity as this has manifested itself in the world since the sixth century; that she explicitly declares that the Holy Spirit withdrew His plenary inspiration from the Holy Church God the Son had founded, when man severed the unity thereof in the severing of East and West; that for a thousand years the "Holy Church throughout all the world" was honeycombed by false doctrine, heresy and schism, and that it still is, except in so far as the few millions of the Anglican Communion are concerned; that the whole era of Mediævalism was based on dogmatic and religious error; that a Visible Church has been non-existent since the eighth century, and therefore Christ has been defeated by man; that all there is of Christian truth is embodied in a handful of the faithful in Great Britain, North America and the Antipodes; and that this handful can comprehend within itself any and all degrees of doubt, denial and

minimizing, while excessive devotion and excessive love of God it cannot endure?

This, my Lord, is the dilemma engendered by the attitude you have assumed towards the Abbot of Caldey and his brethren, and the question it has raised in many minds will be answered by each individual according to his disposition either to hold you personally responsible, or to regard you merely as the mouthpiece of a Church that has abandoned its Catholic heritage, and, therefore, can no longer claim the allegiance of Catholics.

I have the honor to be, Sir,
Your Lordship's obedient servant,
RALPH ADAMS CRAM.

AMONG OUR EXCHANGES

POPE GREGORY AND FATHER MATHEW

Mgr. Augustine Egger, Bishop of St. Gall, says Pope Gregory XVI, perceiving the marvels worked in Ireland by Father Theobald Mathew, by means of the total abstinence societies, was so rejoiced over the good accomplished that he decided to practice total abstinence himself, that he might edify the Church by his example. He further resolved to carry openly the medal that the celebrated Apostle of Temperance gave to those who had taken the pledge.

La Croix D'Or.

CLUNY ABBEY

In the years 1122-1156 the great Benedictine Abbey at Cluny in France was considered only second to Rome as the centre of the whole Church and Christian world. The Abbey was a vast and magnificent structure, and was regarded as one of the wonders of the Middle Age.

Its Abbey church was the largest in Christendom, and was only later surpassed by the building of St. Peter's Rome. It was 555 feet in length, with five naves, several towers and an antechurch.

The library was the richest and most important in France, containing a vast number of priceless manuscripts, which perished when the Huguenots sacked it in 1562.

Catholic Bulletin.

OPENS A WIRELESS STATION

Rev. William F. Rigge, S. J., Creighton University astronomer and dean of the physics department, has installed a receiving station for wireless messages at the arts college in Omaha.

The first time the new station was put in action Father Rigge was able to catch messages from Key West, Prince Rupert, a Canadian station on the Pacific Coast, Colon, near Panama, Fort Leavenworth, Kan., and others. The clock beat at the government observatory at Arlington, Va., was detected.

The installation of the wireless at Creighton is due to a desire on the part of Father Rigge to verify his longitude and is the direct result of a circular letter sent out some time ago by the government observatory at Washington giving all astronomers an opportunity to verify their longitude. According to the government plan, Paris and Arlington are to exchange clock signals each day for six months in order to obtain the exact difference in longitude between the two places.

Omaha Bee.

THE DAY OF THEIR LIVES.

Speaking a couple of weeks ago in Dundalk (Ireland) on his recent American tour, Father Bernard Vaughan told a beautiful story of how on board ship, on the voyage out, he found some thirty or forty Irish Catholic engineers working down below the water, propelling their ship and making her forge her way across the wild Atlantic. To these men he gave a little mission, and in the glory-hole they set up a chapel.

There they had their Easter rites, and these men came in sweating under their work, hardly clothed, and dark and black with the soot and steam of the engines, and decorated this little glory-hole, heard Mass, went to Holy Communion, and he preached to them, and they told him that they had had the day of their lives. He too, had the day of his life, so bright, so cheery, were these men, so true when they got the opportunity of not only showing they were Catholics, but of practicing their Catholicity.

They will never forget that day and the story of it will be preserved and passed down to their children's children through many a year.

The Monitor.

No Longer Fear "Popery"

The Bellman, of Minneapolis, 1912, says: "Intelligent Americans can no longer be thrown into a panic of fear lest the Roman Pontiff should exercise autocratic influence over this country or seek to interfere with the liberties of its people."

The *Los Angeles Times*: "Our Catholic fellow-citizens are good Americans, and the nation has not only nothing to fear but much to expect from them."

Rev. Newman Smyth alludes once more to the former riot-call, and says:

"Generally the old-time cry, 'No Popery,' is now regarded as superfluous. To fill our Protestant trumpets with that sound would be a vain call to a civil strife against imaginary foes. Nor do we find in our hymnals the words which at the close of the seventeeenth century were sung year by year in every Evangelical congregation in Germany,

'Defend us by Thy word, O Lord,
From Pope and Paynim's murderous sword.'" (*Passing Protestantism and Coming Catholicism, p.* 177). Elsewhere Dr. Smyth notes that

"Rome is no longer in this country a dreaded menace to civil liberty. Democracy has so far entered into the heritage of Roman Catholicism in America that here in a free state our swords are beaten into plough-shares and our spears into pruning-hooks. Too much blood of freemen of Roman Catholic descent has been shed on the battlefields of our American Union . . . for us to take alarm at any spectre of priestly domination" (*p.* 189).

Freeman's Journal.

Absolution Amid Falling Embers

There was another of those tragic fires last Sunday, where brave firemen go to their death. And as usual priests were early on the scene.

Many of the dead and injured were Catholics. When the explosion occurred, sending the walls toppling over, a cry of horror went up from the crowds in the street. The crash shook the entire downtown district.

Groping his way through the mass of wreckage, under timbers and twisted girders, Father Murphy, of St. John's Cathedral, fought an entrance into the room where four men lay dying. Two were unconscious.

The fire raged above him and the second floor threatened at any moment to fall and engulf him in the burning room.

He raised his hand in absolution, pronouncing the words that gave hope and courage to the conscious men, who were unable to move.

A burning timber fell beside him as he offered up a prayer for the men's souls, and one of the firemen nodded his head and smiled feebly a final smile of courage and thanks for the benediction.

Three Jesuit priests from Marquette University hurried to the Emergency Hospital when they heard of the disaster and heard confessions and administered extreme unction to the dying and injured men lined in cots along the room.

* * * * *

"This fire is peculiarly like that of ten years ago when Chief Foley and five other firemen were killed," said the Rev. Michael J. Huston, chaplain of the Soldiers' home, as he watched the rescue work in the alley Sunday night, waiting to give absolution to whoever might be brought out.

"I believe it was near this spot where I gave absolution to the first victim that February night. His name was White, and as I stood bending over his body Chief Foley cried out: 'Don't let White die.'

"A few minutes later the chief was overcome and we worked on his body for several minutes. As we were gathered around his body, many firemen who were watching, said: 'Don't let Chief Foley die.'

"That night the death of six firemen was caused by inhaling gas. To-night seven have been killed by falling walls, caused by exploding gas."—*Milwaukee Sentinel.*

ST. ANTHONY'S CORNER

The Wonder-Worker's Bread

When St. Anthony of the Desert visited his fellow-anchorite St. Paul the Hermit, the raven who for many years had brought the latter his daily ration of half a loaf of bread brought him during his guest's stay a full loaf. Now we see in another way but through the same divine Providence the increase of bread on the Mount of the Atonement as the number of our household to be fed and nourished increases. St. Anthony of Padua testifies to this month by month in The Lamp as St. Anthony of the Desert is our authority for the story of the raven. A month ago we informed Our Saint that we were running behind and if he did not provide better we should be getting deeper and deeper in debt and straightway the offerings began to increase and our readers will see that the bread report for November passes the two hundred dollar mark.

ST. ANTHONY OF PADUA

LETTERS OF ACKNOWLEDGMENT

Dear Rev. Father—I am enclosing the sum of $2 for favors received from St. Anthony.
Mrs. M. A. H.
Dunmore, Pa., Nov. 1, 1913.

Rev. and Dear Father—Kindly accept the enclosed for the poor. * * * I am happy to say that my prayer to St. Anthony was answered. M. C. O'R.
New York City, November 1, 1913.

Rev. Father—The enclosed one dollar is an offering for a favor received. M. H.
Jersey City, N. J., November 1, 1913.

Dear Father—Enclosed find check for $5 I promised to St. Anthony for a favor I asked which was granted. E. T.
November 2, 1913.

Rev. Father—Enclosed please find offering as a thanksgiving for a favor received. J. B. G.
Holyoke, Mass., November 3, 1913.

Dear Father—Enclosed please find my monthly offering for a favor received through St. Anthony.
Mrs. J. L.
Albany, N. J., November 3, 1913.

Rev. and Dear Father—Enclosed please find one dollar for St. Anthony's Bread I promised for a favor received. M. D.
New York City, Nov. 3, 1913.

Rev. Father—Enclosed please find a small donation in honor of St. Anthony. The Novena was successful, and my petition was granted. A. McL.
New York City, Nov. 7, 1913.

Rev. Dear Father—Please find enclosed one dollar for St. Anthony for favors received.
M. C.
New York City, Nov. 7, 1913.

Dear Father—I enclose $5 in thanksgiving for an answer to my petition which came on the last day of the Novena.
Mrs. M. A. S.
Glendale, Ohio, Nov. 13, 1913.

Dear Rev. Father—I enclose one dollar, my monthly offering for a favor received through St. Anthony. Mrs. G. G.
Albany, N. Y., Nov. 15, 1913.

Dear Father—Enclosed find order for $2 for St. Anthony's Bread for favors. N.
November 15, 1913.

Dear Rev. Father—I am enclosing you a check for five dollars which I know you can always use for something. I never miss what I can give to the Church, and every new client I get, I make it a practice of sending you some little part of my retainer. This is merely the temporal side of the matter; the spiritual necessity of communion with good through your little work I appre-

ciate sincerely, and have a double intention for which I would wish your prayers. G. E. C.
November 18, 1913.

Dear Father—Please find enclosed three dollars I promised to St. Anthony if my petition was answered, and it was. H. C.
Colorado Springs, Col., November 18, 1913.

Rev. Father—Enclosed find one dollar for St. Anthony's Bread for a favor received. Mrs. M. S.
Pittsburgh, Pa., November 18, 1913.

Rev. Father—I enclose herewith my check for $7 which is to cover commissions earned by St. Anthony. J. H. S.
Atlanta, Ga., November 18, 1913.

Dear Sir—This is to acknowledge a second favor through the favor of St. Anthony. Please accept the small donation. E. E. G.
Santa Barbara, Cal., November 18, 1913.

Dear Sir—Enclosed please find two dollars for St. Anthony's Bread in gratitude for favor received. K. K. M.
St. Paul, Minn., November 18, 1913.

Dear Rev. Father—Please accept the enclosed for St. Anthony in thanksgiving for a favor received "Anon."
Washington, November 18, 1913.

Dear Rev. Sir—The two dollars enclosed are a thanksgiving offering to St. Anthony for a favor received through his intercession. M. W.
Baltimore, Md., November 18, 1913.

Rev. Father—Enclosed find $2 in honor of St. Anthony for favors granted. D. L. B.
Anderson, Ind., November 22, 1913.

Dear Rev. Father—Enclosed please find a small donation in thanksgiving to St. Anthony for helping me in my need. J. A. B.
Jacksonville, November 22, 1913.

Dear Father—Enclosed find two dollars for St. Anthony in thanksgiving for a request granted. M. E. M.
Poughkeepsie, N. Y., November 22, 1913.

Dear Father—Enclosed please find $1 in thanksgiving to St. Anthony as promised. Mrs. T. L.
Jersey City, N. J., November 25, 1913.

Rev. Father—Enclosed find two dollars, a promise made in return for a favor received. "A Subscriber to the LAMP."
November 25, 1913.

Dear Father—Enclosed find a dollar for St. Anthony's Bread in return for a favor received. R. B.
Yonkers, N. Y., November 26, 1913.

BREAD FUND REPORT

November 3—F. B., $5; J. J. McG., $25; Mrs. P. C. G., $2; M. D., $2; J. S. W., $0.25; C. L. H., $0.65; M. A. K., $0.25; A. L. M., $1; R. J. J., $1; J. W., $5; E. C. G., $1; C. V. W., $1. 8—K. R., $1; Mrs. L. D., $0.25; Mrs. M. H., $1; M. E. M., $2; G. E. M., $1; M. H., $1; Mrs. A. D., $0.25; M. D., $2; Ven. Sr. G., $2; M. C. O'R., $1; Mrs. T. L., $1; M. H. M., $1; M. A. L., $1; H. W., $1; M. McH., $1; Mrs. J. L., $1; A. McL., $1; E. T., $5; D. I. B., $10; B. G. $0.60; Mrs. M. C., $0.24; J. J. B., $2; C. J. K., $1; A. S., $0.25; Mrs. M. E. S., $3; N., $2; Z. R., $1; Mrs. M. S., $1; G. B. S., $1; E. B. B., $0.50. 18—C. D. M., $1; M. B., $3; M. C., $1. 19—M. A. B., $5. 21.—M. F., $1; C. H., $2.50; C. J. K., $2; B. E. McC., $1; A. McC., $1; M. N., $1; J. M. S., $2; M. A. C. M., $9; Anon., $0.25; Mrs. F. H., $1; Mrs. L. C., $0.25; G. E. C., $5; Mrs. P. C. G., $2; H. C., $3; Mrs. M. A. S., $5. 22—Mrs. G. G., $1; E. M. F., $1; Rev. P. A. H., $3; M. P. S., $1; A., $1; K. K. M., $2; P. C. G., $4; G. E. C., $5; Mrs. M. L. R., $1; E. E. G., $1; N. E. F., $7; J. H. S., $7; J. S. W., $1; Mrs. G. W. B., $1; C. D., $5; M. van T., $2; M. H. D., $2.50; Mrs. M. L., $1; M. H., $1; J. A. F., $2. 24—J. A. B., $1; N. G., $10; M. P., $1; Friend, $1; D. T. G., $1; Mrs. T. L., $1; R. B., $1; Mrs. P. C. G., $2. Total, $203.75.

Pray earnestly that, *if* the Roman Catholic Church *be* Christ's true Church, your eyes may be opened to see the truth and your heart fortified to embrace it. Surely, if you are, I do not say a brave but a sincere person, living for God alone and for eternity, you cannot hesitate to do this—even though you know that God will answer your petition as, in His mercy, He answered mine. You are not willing—you do not dare—to offer such a prayer? Ah! there is only one thing that ever can, that ever will, enable you with all your soul to make it—and that is, the grace of God.

Father Fidelis of the Cross.

It is difficult to be always true to ourselves, to be always what we wish to be, what we feel we ought to be. As long as we feel that, as long as we do not surrender the ideal of our life, all is right. Our aspirations represent the true nature of our soul much more than our everyday life.

ROSARY LEAGUE PAGE

MARY IMMACULATE

Hail Mary, Pearl of Grace,
Pure flower of Adam's race,
And vessel rare of God's election,
Unstained as virgin snow,
Serene as sunset glow—
We sinners crave thy sure protection.

Thou Queen of high estate,
Conceived immaculate
To form Incarnate Love's pure dwelling;
The Spirit found His rest
Within thy sinless breast,
And thence flow joys beyond all telling.

A fairer, purer Eve,
Didst thou her fall retrieve,
For man's debt giving God in payment:
Thy spotless feet are pressed
Upon the serpent's crest—
God's stars thy crown, His sun thy raiment.

Through His dear Blood Who died
By sinners crucified,
Art thou preserved, and we forgiven:
Help us to conquer sin,
That we may enter in,
Through thee, the golden gate, to Heaven.

Dom Bede Camm, O.S.B.

ROSARY LEAGUE NOTES

A pastor in one of the Eastern Dioceses is about to incorporate his women's Rosary Society into the League of Our Lady of the Atonement. Some time ago several hundred Children of Mary in a city mission were likewise so incorporated and the members of a cloistered community of nuns; we said last month that about seven hundred new members had been enrolled within a short time; thus we see how the cultus of Our Lady of the Atonement is gradually extending among all classes.

If those who send to the Sisters of the Atonement requests for remembrance in the *Novena of Last Resort* expect an acknowledgment of the

receipt of their letter they should send a stamp unless an alms is enclosed, for these petitions have so increased in number that the cost of replying to them all amounts to a considerable sum. Offerings sent with the petitions will be devoted to the Convent Building Fund.

LETTERS OF ACKNOWLEDGMENT

Dear Sister:

I enclose my check for $6.00, in thanksgiving to our Lady of the Atonement for favors received, I also ask your prayers for favors I am anxious to obtain.

M. O. G.

New York City, November 2, 1913.

Dear Sisters:

Please find four dollars in fulfillment of a promise made to our Lady of the Atonement for an intention received a week after making the promise.

"A Subscriber to the LAMP."

November 4, 1913.

GENERAL INTENTION FOR DECEMBER

Hastening of the Second Coming of Christ

INTERCESSIONS

Conversion to Christ and Holy Church of the one thousand million who are still pagans. Conversion of the Jews. Return of all Schismatics and members of Protestant bodies to Catholic Unity. For the China, Africa and India missions. For St. Peter's Hospital, Brooklyn; the Carmelite nuns at St. Louis, Mo.; a Mission to non-Catholics in St. Joseph's Church, New York City, December 14-21; for a priest about to undergo a surgical operation; special pastoral aid for Fr. Drevniak; for a young man who is dying in refusal of the Sacraments. A blessing for the Japanese Mission. Success for Sister Louise, Japanese Sister, in raising funds. For the church and school in Libertytown, Md. Prosperity for St. Paul's School, Jersey City, and for the school of the Sisters of Providence, Adams, Mass.

Conversions:—Of fifteen specially invoked.

Spiritual Favors:—For spiritual and temporal favors for the benefactors of the Graymoor Convent Enlargement Fund; knowledge of vocation for 2; return to the Faith and regular reception of the Sacraments by 12; a happy death for three persons; gift of faith for 2; patience and fortitude for one; temperance for 8.

Intentions:—Of 110 individual suppliants.

Temporal Favors:—Restoration to health for 15; for one mentally afflicted; cure of bad eyes for 2; success in studies for 6; the peace of 4 families; that two friends may meet; cure of nervousness for 2; that two may find relief from their sufferings; cure of goitre for one; that a sick man may make his will; for one suffering from an incurable disease; for the establishment of innocence or grace in bearing penalty for one under indictment.

Financial:—That 25 may find suitable occupation; industrial success for 12; that 2 may obtain an increase of salary; good rentals for 2; that one may recover a debt; that one may find lost property.

R. I. P.:—For all the souls in Purgatory, and for ten in particular; for the souls of Jakes Dunlap, Richard and Catherine Coughlin, Bridget Fallon, Henry Rivington Chappell, Francis Buchanan, Ann Parks.

Thanks for Favors Received:—Rendered by 29 individual clients.

NOVENA OF LAST RESORT

Supplementary to the perpetual novena conducted by the Friars of the Atonement in St. Francis' Chapel, there is a NOVENA OF LAST RESORT, observed by the Sisters of the Atonement in their chapel before the Shrine of Our Lady of the Atonement, *which begins on the first Saturday of every month.* If any of our readers have tried many novenas for some special intention and their petition has not been granted them, we recommend them to unite with the Sisters and ourselves in observing this Special Novena and to forward their requests to the Sisters of the Atonement, St. Francis' Convent, Graymoor, Garrison, N. Y. We also ask anyone who obtains their petition through this novena kindly to notify the editor of THE LAMP, or the Sisters. For directions how to keep this Novena, see the Rosary League Booklet, price 1 cent.

Dr. JOHN J. HOGAN

Member of N. Y. Council K. o C.

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Mention "The Lamp"

A PROTESTANT PROTEST

The Protestants of America have discovered another Popish plot in the President's attendance at Mass on Thanksgiving Day at St. Patrick's Church, Washington, D. C.

The Pan-American Mass was begun in President Roosevelt's time. Under President Taft's administration Secretary Knox asked the Rt. Rev Mons. William Russell, rector of St. Patrick's to make the Mass an annual celebration. President Wilson recently promised to attend it.

The clergy of the Episcopal Church meeting at the Raleigh Hotel, denounced the "effort made by the Roman hierarchy to give this Roman Mass the color of an official function." Accordingly the Episcopalians, the Lutherans, the Baptists, and the Disciples of Christ adopted resolutions of protest which read as follows:

"That we protest against the presumption of the Roman Catholic press in putting forward the claims that the Roman Mass is the official celebration of Thanksgiving Day in the capital of the Republic.

"That we protest against the attempt to convert our national Thanksgiving Day into a Roman Catholic festival, in a service entirely out of harmony with the history or the genius of our country and the spirit and purpose of the day.

"That we desire to give voice to the widespread feeling of indignation among the millions of Protestants in America against the efforts of the Roman press and the Roman hierarchy to exploit the attendance of our Chief Magistrate and some of the Cabinet (which we are convinced has only been intended as an act of courtesy and goodwill) for the purpose of glorifying the Roman Catholic Church, and giving this service an official character which it does not and cannot possess."

What action, we ask, would these various Protestant bodies have taken had the President attended worship in other than a Roman Catholic Church? Would there have been any protest had he been present at the services of the Anglican Cathedral in Washington, for instance?

BOOK NOTES

RELIGIOUS ORDERS OF WOMEN IN THE UNITED STATES. *By Elinor Tong Dehey. pp. 366; price $3.00 prepaid. (Hammond, Ind.: W. B. Conkey Company.)*

The story of the Catholic Sisterhoods in the United States is a story of which we may justifiably be proud. On the battlefield, in floods, earthquakes and tornadoes; in the haunts of every kind of sickness, and among the nurseries of vice, these noble women have been continually engaged in their heroic labors since the Ursulines landed at New Orleans in 1727. Our nuns and sisters need no encomium; the fruits of their lives of self-sacrifice are their lasting and imperishable monument. But there is a great deal to be known about their various institutes, and this information Mrs. Dehey has been at great pains to acquire. The result of her labors is a remarkably handsome, well-bound and well-printed volume, beautifully illustrated, and a source of delight to the book lover. This appears to be the most up-to-date account of the religious sisterhoods of the Catholic Church in America, and, apart from the charm of its style, is remarkably accurate in its information. There are a few errors, which in the next edition might well be rectified: page 286—"Nollingham" should be "Nottingham," and there is some indecision as to "Julia" and "Julie," page 120. H. C. W.

THE HELIOTROPIUM, OR CONFORMITY OF THE HUMAN WILL TO THE DIVINE. *From the Latin of Jeremias Drexelius, S.J. Edited by the Rev. Ferdinand E. Bognor. pp. xiv + 397; price $2.00. (New York: The Devin-Adair Company.)*

It is somewhat late in the day to criticise the *Heliotropium* from the point of view of its matter, seeing that it was first published in 1627. The interest of the *Heliotropium* centers around the fact that it was produced in a remarkable age. The furious torrents of controversy, hatred and bloodshed which the Reformation had let loose, would seem to have destroyed altogether the very fundamental idea of religion. Yet, amid all this strife, when the Catholic Church found itself attacked by a relentless and ever-pursuing enemy, there were produced some of the most remarkable treatises on the spiritual life. When Jeremy Drexel was one year old St. Teresa died, and her personal influence was still felt in the world of religion when he came to years of understanding. Of the other ascetical writers of this age of disruption St. John of the Cross and the Ven. Father Augustine Baker, O.S.B., stand out to testify to the divine power of resuscitation which is inherent in the Catholic Church. In an age when self-will set up its throne and proclaimed aloud its triumph, the soldier of the Company of Jesus arose and smote this new factor in religion by writing on the conformity of the human will to the Divine.

Apart from its theological and ascetical standing, the *Heliotropium* has a historical value of its own; and this value is best estimated by reading into the book the atmosphere of the time in which it was written.

H. C. W.

THE SEVEN LAST WORDS FROM THE CROSS. *By Joseph Post Hall. Price* 15c. (*Somerset, Ohio: The Rosary Press.*)

A booklet of meditations very well put together, and likely to be of great use for Fridays and for Lent.

OUT OF SHADOWS INTO LIGHT. *By Father Callan O.P.* (*Baltimore: The John Murphy Co.*)

The Dominican Order has produced some of the greatest lights of the theological world, and the present pamphlet, treating very briefly of the life hereafter, shows that the Order still preserves its ancient reputation for learning. There is a short Introduction by His Eminence Cardinal Gibbons.

THE LIVE ISSUE, 50c a year, is a Catholic weekly designed to combat the errors of Socialism. It is out for Social Reform as against revolutionary Socialism, and its board of editors consists of Conde B. Pallen, Dr. James Walsh and Father Shealy, S.J. Among the contributors to its pages are such well known social reformers as Father Dietz and Father Ryan. This excellent paper is in all respects quite up to its name, and marks an important step in the combat between that liberty which the Catholic Church would assure to all mankind, and the tyranny of Socialism as involved in the schemes of the so-called Socialists.

ARNOLD JANSSEN, FOUNDER AND FIRST SUPERIOR-GENERAL OF THE SOCIETY OF THE DIVINE WORD. *From the German of Frederick Schwager, S.V.D. By Francis J. Tschan, A.M. pp.* 136; *price* 20c.

FOR CHRIST'S KINGDOM. *By Rev. Hermann Fischer, S.V.D. pp.* 78; *price* 20c. (*Techny, Ill.: The Society of the Divine Word.*)

The latter very interesting little booklet gives a clear account of the history of the Society of the Divine Word, and well outlines the scope of its activities. The inception and progress of this society is absorbingly interesting, and the wide area traversed by its activities shows that the Spirit of God is with it.

As to the life of the venerable founder of the Society of the Divine Word, all who rejoice in modern missionary enterprise will find inspiration in this crisp, graphically written biography of the Very Reverend Arnold Janssen. It is the tale of continuous, determined effort absolutely unaided at first save by the "supernatural certainty" within, of the imperative Call of God. Father Janssen's early struggles to found the mission house, his temporary exodus—driven for the time, as it were, before the godless power of the *Kulterkampf*—his mute station at the railway window, literally "not knowing whither he went," though at length stammering "to Venlo," as by inward monition—all this is well worth reading about. And Venlo is near Steyl, and Steyl was yet to prove itself to be "the hub of the universe" for this good work in many lands. Then came the daydawn on Father Janssen's hopes and his first encouragement through the Franciscan Order, simply continuing the Benedictine benevolence to their own great founder seven centuries before; with the provincial's cheering exclamation: "Forty-five thousand marks—why, that's not much! We'll soon get that!" Then the first notable contributions from the Poor Clares, the "6,000 marks from a pious maid-servant," and the Bishop of Paderborn's assurance "*This is the kind of work God wants us to do—you must not give it up,*" which was sunrise to the soul of this valiant man. The description of the succeeding years of progress read as the unfolding of a wondrous Plan, and remind the reader that the "Self-same Grace worketh from age to age."

Both of these paper-bound booklets, at 20c each, are within the reach of all, and we hope the orders will be numerous. Address Society of the Divine Word, Techny, Ill.

B. T

THE GOSPEL OF PAIN. *By the Rev. J. M. Lelen, with Foreword by the Rt. Rev. C. P. Maes, D.D., Bishop of Covington. pp.* 62; *price* 25c. (*Covington, Ky.: The Christian Year Publishing Company.*)

Obtain and read this book. It is worth while. Its humblest service is no inferior one, for its truth about the actuality and meaning of pain makes it, in the first place, a vigorous and effective antidote to the vagaries of Eddyism. It shows forth the value, even the *necessity* of pain for making the human soul all that it must become ere heaven be attained. Few little works have more clearly witnessed to the fact, while putting forth the reason for the fact, of the presence of pain through the progress of life—"by the wise and firm will of God pain exists and asserts its rights *by intruding everywhere*." . . . "through it good and evil keep their true appearance." . . . "Wisely has God counteracted the effects of evil temptation through the pangs of pain and of sorrow." This is just the book for helping, amid one's own troubles and to give to a friend for use in his. "If we," it continues, "are happy to be Christians let us be happy to suffer," and the little volume not only gives advice, but also breathes the spirit of one who evidently knows what suffering is.

B. T

THE ROMAN PRONUNCIATION OF LATIN. *By Rev. John B. Scheier, C.S.C., Professor of Latin in the University of Notre Dame. pp. 70. Price, 20 cents. (Notre Dame, Ind.; University Press.)*

Whether the adoption of the Roman pronunciation of Latin, as against the "Continental" pronunciation, is a thing to be desired might be considered a matter of opinion. That some kind of uniformity in pronunciation is necessary cannot be gainsaid, and were the effect of this uniformity but apparent in the disappearance of that careless mis-pronunciation we hear in our churches, it would be worth while.

But the question is one that covers a larger area than the choirs of churches. There are the seminaries and secular colleges, both Catholic and non-Catholic. In England the so-called English pronunciation of Latin has prevailed for some two or three centuries. This pronunciation, which is an avowedly Protestant one, has but one advantage; it teaches the student the value and distinction of his quantities—and this is about the only merit it can be said to possess.

When we come to the Italian or ecclesiastical pronunciation, there is a sharp antagonism between this and the classical Roman pronunciation. It is probable that since the time that Latin was a popular language, the pronunciation of Latin in the chief basilicas of the city of Rome has continued with a tradition handed down through the centuries, and where this is in conflict with the classical grammarians, we may take it that the popular idiom has prevailed. This contrast is chiefly apparent—to our mind—in the use of the consonants c, g and v.

According to the authorities cited by Fr. Scheier both c and g are always hard; against this we have the ecclesiastical pronunciation which makes c and g soft before i, e and æ and œ, but hard in all other cases. With regard to the use of u and v, there is abundant evidence in Fr. Scheier's pages to show that v took on the u or w sound, page 50. If contemporary pronunciation will bear anything in support of this, there is much to be said for the fact that most, if not all, English words that have come direct from the Latin have this pronunciation: i. e., wall=vallum, wind=ventum, wine=vinum, waste=vastum, wick, as in Berwick =vicus, widow=viduua. Whether the Roman pronunciation would lend itself to the rendering of Plainchant we are not prepared to say; though it is in use, we understand, in more than one religious house.

On the recommendation of the Classical Association the "restored," or, as Father Scheier calls it, the Roman pronunciation, has been adopted in some of the English universities, and our experience is that, quite apart from its correctness, it clothes the study of Latin—especially of Latin verse—with a charm that is entirely lacking when Latin is pronounced after the English manner.

Now let us turn to the other side of the question. That the old Roman pronunciation is dead is evident from the fact that its resascitation is desired. The ecclesiastical pronunciation is a living one, it has a tradition of its own, and, moreover, it has the authority of the Church at the back of it. As the ecclesiastical Latin has a distinctiveness of its own, so has the ecclesiastical pronunciation, and to this we may add the fact that Pope Pius X has already shown his wishes that this pronunciation be used in preference to any other. Lack of space forbids further discussion of the subject. Academically we are in accord with Fr. Scheier, and he has the support of the Grammatici Latini, but viewing Latin as the living language of the Church we hold that her pronunciation of her own language is the more fitting—and more euphonious. H. C. W.

RETREAT FOR PRIESTS. *By Father C. M. Thuente, O.P. pp. 128. (Somerset, Ohio: The Rosary Press.)*

The *Retreat for Priests* is a handbook for the Annual Retreat, and is, in our opinion, a very admirable work. The labors of the priest are hard enough, and to many a soul the Annual Retreat must come as a season of spiritual recuperation, and to those who are in such a receptive condition Father Thuente addresses his book. It is full of sound, practical help, and is of our own time written for present conditions.

THE ROMAN MISSAL IN LATIN AND ENGLISH. *pp. 1800. Price, from $1.85. (New York: Benziger Brothers.)*

The house of Desclée & Co., of Tournay, has, since its foundation, been famous for the excellence of its printing, and the Roman Missal in Latin and English, sold in America by Benziger Brothers, is no exception to the exquisite work we expect—and get—from Desclée. For a Christmas gift we can imagine nothing more delightful than a copy of this Latin and English Missal, with its delightful typography and reproductions of mediæval pictures. This Missal is specially prepared for North America.

THE MARY MAGAZINE, the name of a new and attractive penny monthly for Children of Mary, which by its similarity to the *Catholic Junior* both in size, make-up and cover design, is evidently under the same energetic and successful auspices. The *Mary Magazine* is enthusiastically constructive in its policy. The editorial article explains that it does not seek to compete at all with the *Stella Maris*, but to supplement it, and indeed the scope and treatment is so different that this is clearly the case.

We are pleased to see the first of what promises to be a very practical and stimulating series of papers on the invocation of Our Lady's Litany. There is also a

useful article on "What We Ought to Be," which treats of the active side of the Children of Mary's organization. "Our Colleagues in Heaven" is an attractive feature consisting of popularly written saint's lives, somewhat on the lines of "Friends at Court" in *The Junior*. Passing over several other excellent features on the religious side, we come to a really exciting detective story—a new departure indeed in Marian literature—and this is the first of a series, too! Another story there is which will certainly appeal to many, and a practical page headed "Delicious Dishes Made from Fishes." The dressmaking pages seem to be well done and altogether *The Mary Magazine* bids fair to prove a keen competitor to *The Catholic Junior* in the bid for popular favor.

The price is the same as the other, viz., 50 cents a year post free, and it is published at 19 Henrietta Street, London, W. C., England.

THE SACRED PICTURE

The mission of the sacred picture in the home is thus described by the Rev. W. Roche, S.J., in his inspiring book, "The House and Table of God":

"We get tired, perhaps, of being talked at, but pictures use no words. They do not scold or fidget or drive us. They are silent sermons and often are like painted prayers. And they make us who look at them pray in an easy and most pleasant way. Even your pleasure in a holy picture, your love of it, is often the best of prayers. Your heart has gone out to God. It has found satisfaction in Him. You have admired His goodness, or felt confidence in His providence, or wondered with reverent humility at the mysteries of His life. Your mind and affections have been carried by the picture away from self to God; and under this influence, hope and faith and charity have of their own accord blossomed into flower in the garden of your soul, as daisies in a sunlit field."

John Burns, speaking at a meeting in Wales, had this to say: "The workmen who spend the least in drink have the best homes, are most regularly employed, and are better prepared to resist encroachment on their wages. The last thing that municipalities, like individuals, should touch is liquor. Civic ownership of public-houses would elevate drinking into a civic virtue; boozing will be a test of local patriotism, and workmen will drink their village into a free library, or a park, by a process that will land many into hospitals, some into jail, a great number into asylums, all into misery, and send not a few to the cemetery."

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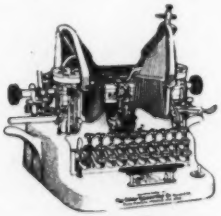

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